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CHURCH MESSENGER

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1942-44

Rev. Faulks

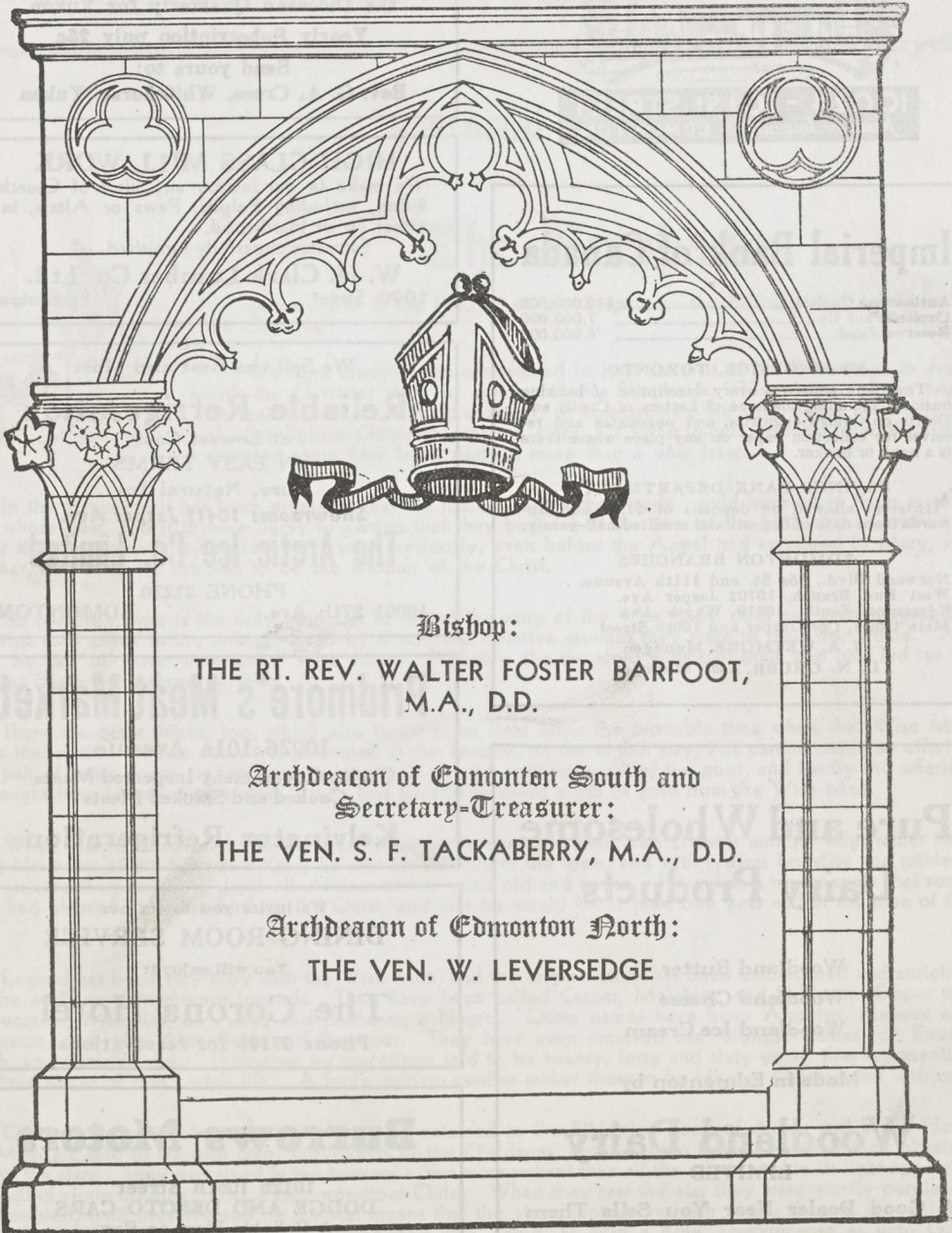
The Church Messenger

DIOCESE OF EDMONTON

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EDMONTON, JANUARY, 1942

No. 119



Bishop:

THE RT. REV. WALTER FOSTER BARFOOT,
M.A., D.D.

Archdeacon of Edmonton South and
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Church Messenger---Diocese of Edmonton

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Editorial

The Epiphany

January 6th is the Festival of the Epiphany—the Manifestation of Christ to the Gentiles.

We have always been accustomed to link the visit of the Wise Men to Jesus with the Christmas story of coming of the Shepherds. The picture of the Magi on their camels, crossing the desert, or approaching the City is the most popular of all religious Christmas greeting cards. It is far more probable that their visit occurred some time later, perhaps more than a year later.



In the first place it has been estimated that the journey which they made would have taken them as long as a whole year, and it is more likely to assume that they began it at the time of the birth of the Christ-Child rather than to suggest they started out a year previously, even before the Angel had appeared to Mary, His Mother, and told her she was to be the Mother of the Christ.

St. Matthew, who is the only gospeller to record the story of the Wise Men, does not even suggest that the visit took place in the stable. Read by it self, the narrative assumes they were in their own home. Nor does he tell us there were three Wise Men. Probably the threefold nature of their gifts has led us to imagine there were three of them.

There are other things, too, which also throw some light upon the probable time when the Wise Men made their visit. When Jesus was presented at the Temple, on the eighth day, His parents made an offering of a pair of turtle doves, or two young pigeons. It was the customary gift of the poor, and hardly the offering one might have been led to expect if they had already received a gift of gold from the Wise Men.

When Herod discovered that the Wise Men had returned to their own country another way, rather than bring him news of the birth of a King, he sent his soldiers to the town, and with typical brutality and ruthlessness ordered them to put to death all children of two years old and under. From that it would seem that some time had elapsed since the birth of the Christ, and that he would be at least one year old at the time of the visit.

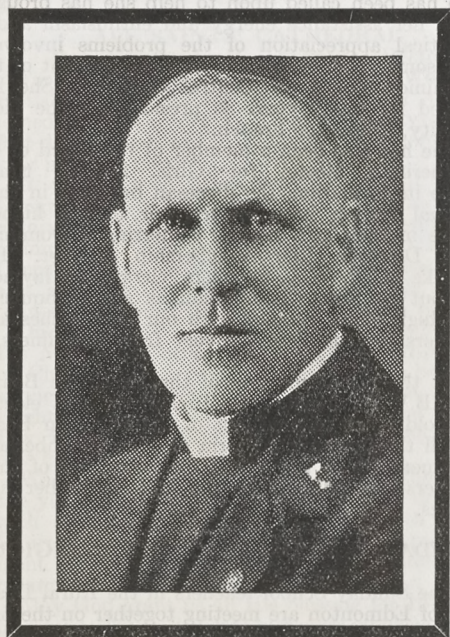
Legend has been very busy with the Wise Men, and the original story has been embellished and enriched by the addition of numerous legends. They have been called Caspar, Melchior, and Balthasar. Caspar was a Caucasian, Melchior, an Arab, and Balthasar, a Negro. Other names have been Appelus, Amerus and Damascus; and, also Ator, Sator and Peratorus. They have even received the biblical names of Enoch, Elijah, and Melchisedek. Their ages are sometimes said to be twenty, forty and sixty years, thus representing the three stages of man's adult life. A fairly modern version makes them to be Hindu, Chinese and African.

One version of the legend of the Magi is contained in the Ethiopian Book of Adam and Eve. Here, the Magi are said to be wise men, soothsayers of the Chaldeans, those people famous for their their observation of the stars. They perceived in the heavens a Star more radiant than all the others, and in its light appeared a beautiful virgin holding in her arms a wondrous Child. When they saw the star they were greatly perplexed and troubled, until they learned by magical means that the star denoted the birth of the King of the children of Israel. So they set out to seek Him, taking their gifts, Gold, as unto a King, Frankincense as unto God, and Myrrh, symbolic of His coming suffering and death.

Bishop's Engagements

December 1—Hardisty and Hughenden.
 December 6-8—Wainwright.
 Irma.
 Battle Heights.
 December 10—Duffield Confirmation.
 December 11—Evansburgh Confirmation.
 December 14—Drayton Valley Confirmation.
 December 21—Leduc and St. Paul's, Jasper Place.
 December 24—Westlock.
 December 25—Barrhead.
 December 25—Clyde.
 December 27—Lonira.
 December 27—Greencourt.
 December 28—Mayerthorpe.
 December 28—Sangudo.
 December 28—Padstow.
 December 29—Stanger.
 December 29—Peavine.
 December 31—Holy Trinity, Watchnight Service.
 January 1—All Saints' Cathedral, Day of Prayer.
 (Parade of Canadian Corps Association.)
 January 4—Holy Trinity.
 January 11—St. Peter's.
 Church of the Good Shepherd.
 January 18—St. Faith's, 11 a.m.
 January 25—Emmanuel College, Saskatoon.
 January 27-30—Clergy Conference.

In Memoriam



DEATH OF CANON G. G. REYNOLDS

Graham George Reynolds (53) passed to Higher Service on Friday, 12th December. His death came as a great shock to the whole Diocese, as few outside his own congregation were aware of his illness. It was less than a year ago that he made such a wonderful recovery after a most critical illness lasting for some months, and it was hoped

that he was on the road to complete recovery of his former health and strength.

The funeral service took place at Holy Trinity Church on the following Tuesday, and was conducted by the Rt. Rev. W. F. Barfoot, Bishop of the Diocese, and the Rev. N. J. Godkin, assistant to Canon Reynolds. The Bishop paid tribute to the outstanding qualities of the deceased, and the great contribution he had made to the work of the Diocese, and the wider field of Western Canada. His passing was a great loss, and his place would be difficult to fill. He would always be remembered for his strength of character, and his forthrightness.

The funeral was attended by a large number of people from many walks of life, a tribute to the many activities with which the Canon was associated. Especially noticeable were the many ex-servicemen present.

Canon Reynolds was born in London, England, and came to Canada in 1910. He studied at Emmanuel College, Saskatoon, and the University of Saskatchewan, but his course was interrupted by the World War. He enlisted with the Fifth University Company, and rose to the rank of Captain in the Princess Patricia's Canadian Light Infantry, being wounded and mentioned in despatches for bravery.

After the war he returned to Canada, and completed his studies at the University of Saskatchewan, and later became Vicar of Hardisty. He also served in parishes in Raddisson, and Biggar, Saskatchewan, and then accepted a call to Holy Trinity, Edmonton, in 1927. Under his leadership the parish of Holy Trinity has grown in importance and influence, and he had always shown himself to be a devoted and energetic parish priest. He was made a Canon of the Diocese in 1937.

In spite of his busy parish life he was also chaplain to the P.P.C.L.I. Association, the Edmonton branch of the Canadian Legion, the 49th Battalion Association, the Legion of Frontiersmen, the V.V.R., and the Royal Society of St. George.

He leaves to mourn his passing, his wife, Mrs. Reynolds, two sons, Jack and Bob, and one daughter Betty.

DR. LEIGHTON CARLING CONN

On Christmas Eve hundreds of people from every walk of life came to All Saints' Cathedral to pay their last respects to Dr. Leighton Conn who was called to "Higher Service" on December 22nd, after a short illness.

By his death Canada has lost a brilliant and a beloved physician, and the Anglican Church has lost a devoted servant of Jesus Christ.

Not only was Dr. Conn a man of strong faith in God, but he carried his religion into his work to a remarkable degree. He was always in his place in church on Sunday morning; his religion was always in his work on the other days of the week, and this is the mark of a true Christian life.

His one aim in life was to serve other people, and hundreds of his patients in all parts of the Province will testify, not only to his skill as a doctor, but also to his generous regard for them as fellow human beings.

For the past few years he had served as Rector's Warden in All Saints' Cathedral, and he proved himself to be a great lover of his Church, and a wise counsellor in all matters pertaining to the Church.

In days of much indifference and agnosticism,

his life shone like a great beacon light, and because of what he was it made it easier for others to believe in Jesus Christ.

In the midst of our sorrow at his departure we may rejoice that the "trumpets have sounded for him on the other side."

Diocesan News

BROADCASTING

It has been felt for a long time that the Church of England has not made sufficient use of the Radio in its efforts to minister to the scattered peoples of central and northern Alberta.

The Bishop has taken a keen interest in this matter, and last month announced the inauguration of "The Bishop's Chapel," a half-hour broadcast of inspiration and instruction each Sunday afternoon at 4.30 p.m. over station CFRN.

It is hoped that all members of the Church of England will make the fullest possible use of this broadcast, and will tune in regularly each Sunday. Comments and communications will be welcomed, as we are anxious to make the very best use of this half-hour broadcast.

The regular Church broadcasts over CFRN during January are as follows:

January 11th, 11 a.m., St. Faith's.

January 25th, 11 a.m., All Saints'.

COUNCIL FOR SOCIAL SERVICE

The month of December proved a very busy one for all Social Service workers as they endeavoured to send out all parcels and hampers before the Christmas festival. A splendid number of devoted workers gave a great deal of their time, and generous packages were sent to all corners of the Diocese.

The Council appreciate very much the many gifts received for this work, and especially the donations of toys, etc. received from several of the Sunday Schools, and from White Gift Services.

The children of the City Shelter were again given a Christmas Party, and a sumptuous Christmas dinner through the kind co-operation of the A.Y.P.A. and Alumni.

The Council invite all who are interested in the Social Service work of the Diocese to pay a visit to the Social Service Rooms, situated on the top floor of the City Shelter (formerly the Grace Hospital) where Mrs. Bowen and her helpers are to be found any day.

VISIT OF DR. JUDD

On December 8th and 9th we were favoured with a visit from Dr. W. W. Judd, the General Secretary of the Council for Social Service. Dr. Judd addressed the Clergy of Edmonton Deanery, and also attended a Clergy luncheon at the Corona. On Tuesday evening he gave an excellent and comprehensive survey of the whole Social Service field to a small but interested audience of Church people at Christ Church Parish Hall.

On Wednesday morning he visited the Social Service Rooms, and paid tribute to the splendid work which is being done by this branch of our Diocesan Social Service. Later he attended a luncheon of the Council for Social Service, and gave helpful suggestions for extending our Diocesan work.

At the December meeting of the Council the following were elected to office for 1942: Chairman, The Rev. W. M. Nainby; Vice-Chairman, A. C.

Taylor, Esq.; Secretary and Convenor, The Rev. F. Baker; Treasurer, A. Potter, Esq.

Beginning January 1st, 1942, both the Diocesan Council for Social Service, and the Sisters of St. John the Divine will be members of the Edmonton Community Chest.

"KAPASIWIN CALLING"

A social evening has been planned for Tuesday, January 27th, at All Saints' Hall, for all those, young and old, who attended "Kapasawin" during 1941. Come one, come all, this means you, whether you were at Summer School, Week-end Camp, Weekly Camp or just for the day.

There will be a programme and refreshments.

QUARTERLY BOARD MEETING OF DIOCESAN W.A.

The January Board meeting will be held at Christ Church on Friday, January 30th, beginning with Corporate Communion at 10 a.m.

Delegates are reminded to bring sandwiches for lunch; tea will be provided.

GIRLS' COUNCIL MEETING

The Anglican Girls' Council meeting will be held at St. Faith's on Friday, January 23rd.

DIOCESAN BOARD W.A.

The whole diocese and especially the various branches of the W.A. deeply regret, that, owing to continued ill-health, Mrs. W. B. Chamberlain has had to resign the position of president of the Diocesan Board. For many years Mrs. Chamberlain has been a most faithful member of the W.A. and has been a tower of strength to the women's work in the diocese. Wherever and whenever she has been called upon to help she has brought with her assistance energy and enthusiasm and a practical appreciation of the problems involved. For some years she served as vice-president of the Dominion Board for Central Canada. She has served for many years as president of the Holy Trinity, Edmonton branch.

She has also been a member of the board of St. Catherine's Hostel for Girls. Several times, since its formation, the diocesan branches in their annual session have elected her to the highest office in their gift, besides conferring a Dominion and Diocesan Life Membership on her. The thanks of all, W.A. members, clergy and laymen, go out to Mrs. Chamberlain as she relinquishes her high office, coupled with our best wishes and prayers for complete recovery from her illness.

At the recent meeting of the Executive Board, E.D.B.W.A., Mrs. S. F. Tackaberry was elected to hold office as president of the Diocesan Board to fill the incompleting term of Mrs. Chamberlain. All members of the W.A. will assure her of their prayers and support as she undertakes her new duties.

SUNDAY SCHOOL TEACHERS RELIGIOUS EDUCATION

The Sunday School teachers in the Rural Deanery of Edmonton are meeting together on the first Tuesday of each month in the Synod Office for instruction in lesson preparation. Four leaders chosen by the Bishop will present, at each meeting, the lessons to be taught during that month to those who teach, (a) Beginners, (b) Primary, (c) Juniors, (d) Seniors. The leaders of these classes are: Miss Merryweather, the Rev. N. J. Godkin, Mrs. Edgecombe and Mrs. Harris. The teachers are to be commended for undertaking this project which

should help to produce greater efficiency in our Sunday Schools.

THE BOND TRIUMPHANT

Death cannot break the bond love forged.
Beyond the rim of human sight
Love still endures. They are not lost
Who step before us into light;
And if we will, our faith can bridge
The gap between. Love makes all clear;
We need not wait to see and know;
Through Christ we find our loved ones here.
H.S.

A MOTHER'S PRAYER

As Thou didst walk the Lanes of Galilee,
So Loving Saviour walk with him for me,
For since the years have passed and he is grown,
I cannot follow; he must walk alone.
Be Thou my feet that I have had to stay,
For Thou canst comrade him on every way.
Be Thou my voice where sinful things allure,
Pleading with him to choose those that endure.
Be Thou my hand that would keep his in mine,
And all things else that Mothers must resign,
When he was little I could walk and guide
But now I pray that Thou be at his side,
And as Thy Blessed Mother folded Thee
So, Loving Saviour, fold my son for me.
ETHEL FANNING YOUNG.

Rural Deanery of Edmonton

ALL SAINTS' CATHEDRAL

REV. CANON A. M. TRENDLE, Rector
For the first time in the history of the World the British Empire and the United States of America joined in a "Day of Prayer," and that day was the first day of what is likely to be the most momentous year in world history.

It was a very happy omen, and All Saints' Congregation joined with other Churches in its observance. More than 100 people attended the Communion Service at 10 a.m., and the Canadian Corps attended another impressive service at 11 a.m. at which the Bishop gave the address. More than 400 attended this second service for the day.

Our Christmas services were well attended, and the Midnight Eucharist, beginning at 11.30 p.m. on Christmas Eve, was perhaps, the most beautiful service we have ever had. Thanks are due to Flight Lieut. Maloney of the I.T.S. and to the Rev. F. W. Baker for their assistance at the Christmas Communions.

We are happy to say that we reached the end of the year with a marked reduction in our debt and with all our current expenses paid, both in the Church account and in the Missionary Apportionment account, and there will be a comfortable balance with which to begin the New Year.

May God grant us all His blessing for 1942, and may we strive to dedicate ourselves wholeheartedly to His service, for it is in this way that we can best help our Empire and the whole of humanity.

HOLY TRINITY CHURCH

THE REV. N. J. GODKIN

It is with deep sorrow that we record the death of our late Rector, the Rev. G. G. Reynolds, of Holy Trinity Parish. He was our Minister for

so many years and was such a personal friend of so many of us, that it is hard to realize that he has really left us. We find it so hard to express ourselves, that perhaps we may be forgiven if we repeat the words of our Bishop, which he delivered at the Funeral Service in Holy Trinity Church, on Tuesday, December 16th. Bishop Barfoot said:

"A Faithful Pastor"

"A great concourse is gathered to pay heartfelt tribute of admiration and respect to a man of God. There are here gathered together representatives of every aspect of our common life in which Canon Reynolds lived and worked to the very end. There are his own people of Holy Trinity Church and of the other congregations whom he served. He has moved in and out among you as a faithful parish priest, broadly proclaiming the whole truth of God, sharing with you all the great occasions as they came. There are here gathered representatives of the armed services with whom he served so gallantly and so proudly as a soldier of the King and a loyal comrade in arms."

"Larger, Fuller Life"

"We stand in the presence of death but death is, to Christians, swallowed up in a larger and fuller life. Our common loss reminds us of our common hope. Let us rise from sorrow to thanksgiving and prayer. We give thanks for a faithful pastor. We thank God for one who fought against all that is unworthy in our common life and fought for all which is true and just. We venture to offer our word of sincere sympathy to his brave wife and to his fine sons and daughter. We know that they will be strong in the Lord, strong as he was strong."

Notes from the Parish

Our Christmas Services were well attended and were in charge of the Rev. N. J. Godkin, assisted by the Rev. W. E. Edmonds. Sorry to say Mr. Godkin is in the hospital having undergone an appendicitis operation on Saturday, December 27th, but glad to say that he is getting along splendidly, and expects to be back with us again very shortly.

Sunday, December 28th, we had the Rev. E. S. Light, from Campbell River, Vancouver Island, for our Morning Service. Mr. Light has recently joined the R.C.A.F. and we wish him every success in his new work. At the Evening Service we had Archdeacon Tackaberry who we were very pleased to see again.

We are both pleased and privileged to have our Bishop with us for our Watchnight Service. Bishop Barfoot will also be with us for our Services both morning and evening on Sunday, January 4th.

Young Wives Fellowship

Members of our Club were greatly shocked to learn of the sad loss to Holy Trinity Parish in the passing of Canon Reynolds. As our Club was originated by Canon and Mrs. Reynolds, we are now very anxious to make for our Club a permanent place in the activities of Holy Trinity Church, as a lasting tribute of the great work done by Canon Reynolds in this Parish.

On December 5th, our Club, in conjunction with the Girls Club, held a very successful bazaar in the basement of the Church. We wish to take this opportunity of thanking all those who contributed to its success.

Sunday School

The Sunday School Teachers and Staff wish to take this opportunity of saying how very much they miss the late Canon Reynolds. He was a great friend and help to the Sunday School Staff, and took great pride and joy in his Sunday School. We miss his friendly smile and words of help very much.

During the past month we have lost two of our teachers—George West, who left to join the R.C.A.F. and William Nicholson, who is joining the R.C.M.P. in the New Year. We are very sorry to lose their services, but wish them both the very best for the future.

The three Sunday School parties this year were a great success. The Primary School held their party on Saturday afternoon, and enjoyed Lantern Slides. The Main Sunday School were entertained by a programme put on by pupils of the Sunday School on Tuesday evening, December 30th. The Bible Classes held a Sleigh Ride on Monday evening, followed by games which were organized by the Young People's Organization. All parties enjoyed refreshments, and each child received a bag of candy.

Choir

The choir deeply regret this month to have to record the loss of our beloved Rector on December 12th. Our deepest and sincerest sympathies are extended to Mrs. Reynolds and family.

On Sunday, December 21st, the choir rendered selections from Handel's "Messiah" at the Evening Service. The soloists for the evening were Mrs. H. Mackie, Miss R. Phillips, Mr. W. Smith, and Mr. Ledger.

Sorry to say that one of our choir members, Miss W. Audley, had to spend Christmas Day in hospital having undergone an operation, but she is now home again and getting along nicely and expects to be back with us in a few weeks. We are pleased to hear that the Rev. Godkin is recovering from his recent operation and we will be more than glad to have him back with us again.

CHRIST CHURCH WOMEN'S GUILD

The nominations committee was appointed at the December meeting, chairman, Mrs. Forbes, assisted by Mrs. Parry and Mrs. Blaine.

The church was decorated for Xmas on Monday, December 22nd, and looked very lovely.

The final allocation of funds for the year, after all bills had been paid and various gifts made, was as follows: 4 Broadcasts, \$63.15; Gift, Mr. Gunn, \$10.00; Social Service, \$10.00; War Savings Certificate, \$50.00.

ST. FAITH'S

THE REV. W. M. NAINBY

The Christmas Festival proved a very happy occasion again this year. It was a real pleasure to have so many of the men who had enlisted home on leave for the holiday, though we missed those who were unable to get home. The Church was attractively decorated with spruce trees and colored lights, and there was a distinct "atmosphere" of Christmas worship and adoration.

On the Sunday preceding the Festival we held our Carol Services, when the Choir and Congregation sang the ageless Christmas hymns and carols. We had some new carols again this year, which were much enjoyed. Our Hymn Book contains an unusually fine collection of Christmas hymns and carols.

Christmas Eve was the service with the greatest attendance, but our Christmas morning services were well attended, too.

Early in December the Primary and Senior Sunday Schools brought their gifts for Social Services, and the Girls Organizations (Girl Guides, Brownies, Intermediate Girls' Auxiliary and J.W.A.) also held a most impressive White Gift Service on Wednesday evening, December 17th, when most of the gifts, neatly wrapped in white paper, were

for use in Christmas hampers. This service also included a candle-lighting ceremony, and we wish to thank the leaders of these organizations for their generous help.

The Sunday School Christmas Parties were held during the week between Christmas and New Year. The Primary School met for the Christmas party on Monday, December 29th, and enjoyed a supper, followed by an hour's entertainment of talkies, and concluding with a visit from a most genial Santa Claus who distributed gifts to teachers and children alike. The Senior Sunday School met on the following evening and also enjoyed a rollicking time. Presents were given to all children, as well as prizes to seven children who had never been absent from Sunday School during the year.

January 1st will see the inauguration of our "Dime-a-week Club for 1942." This is to be a special contribution for the purpose of relieving the parish of all indebtedness by the end of 1942. Mr. H. Robinson has been made Treasurer of the Club, and all the money raised will be applied on taxes.

Women's Auxiliary

The first Bazaar held by the Evening Group of the W.A. took place early in December, and the results exceeded all expectations. The Bazaar was opened by the Bishop, and generously patronized.

The annual meeting of W.A. was held, and most encouraging reports given. The result of November Bazaar was particularly gratifying, and all obligations and pledges had been met in full.

Mrs. W. J. Miller, the retiring President, was warmly praised for her devoted work, and the Rector thanked all who had worked so hard to make this such a happy and successful year. Elections for 1942 resulted as follows: Honorary President, Mrs. W. M. Nainby; President, Mrs. F. Currey; First Vice-President, Mrs. M. Mutter; 2nd Vice-President, Mrs. W. J. Miller; Secretary, Mrs. J. W. Brown; Treasurer, Mrs. L. Roberts; Girls' Auxiliary, Miss Brown; Juniors, Mrs. Kemp; Little Helpers, Mrs. G. Davies; Prayer Partner, Mrs. Parlee; Reporter, Mrs. Miller; Dorcas, Mrs. Waters; Sewing, Mrs. Pattison; Fancy Work, Mrs. H. Davis and Mrs. Field; Living Message, Mrs. Carrington; U.T.O., Mrs. Bissel; Tea Conventor, Mrs. Clough; E.C.D., Mrs. White; Social Service, Mrs. Douglas and Mrs. Carrington; Red Cross, Mrs. Mutter; Hospital Visitor, Mrs. Parlee. The Evening Group annual meeting will be held in January.

The Junior W.A., under the direction of Mrs. Kemp and Mrs. Chisholm, staged a concert in December, and raised a sufficient sum to defray all obligations.

The next broadcast from St. Faith's over CFRN is to be on January 11th, at 11 a.m.

The Men's Guild Whist Drive in December was well attended, and we are grateful to Mr. Hodges for all his work in arranging these monthly functions.

The Senior Sunday School hopes to put on a Concert at the end of January, and a number of plays are being rehearsed under the direction of Mrs. W. S. Allison.

ST. STEPHEN'S

SUNDAY SERVICES: Holy Communion, 8 a.m.; Sung Eucharist, 11 a.m.; Evensong, 7.30 p.m.

WEEKDAY SERVICES: Holy Communion, Monday, Wednesday, Thursday, Saturday, 8 a.m.

Sunday School for Juniors, 10 a.m.

Some Lessons of the War

I. — THE LIMITS OF APPEASEMENT

By Rev. Ebenezer Scott, M.A., B.D.

In the course of our Thoughts on Peace, we found that peace and war are strangely intermingled. There is a paradox of peace and war running through all human history. The glib contention of the Pacifists, that "war never settled anything", is untrue to the plain teaching of the past. The paradox reaches back to God Himself, who makes unrelenting war on the powers of evil.

We are thus led to follow up our Thoughts on Peace with some Lessons of the War, which will themselves have to be taken into account in determining the terms of peace.

Mr. Chamberlain's policy of appeasement proved a failure. Yet, when his broken heart ceased to beat for ever, we preferred to recall the moral lead which he gave to the war in the noble appeal, which was based on the very failure of his policy, to fight against the "evil things" which had roused the grim giant of war from his brief slumbers to stalk the earth again,—brute force, bad faith, injustice, oppression, and persecution. The Atlantic Charter of Mr. Churchill and President Roosevelt was already foreshadowed in Mr. Chamberlain's challenge to our hatred of those things that were evil. Before there could be a charter of peace, there must first be a charter of war.

But our recantation of the policy of appeasement (for to the last moment Mr. Chamberlain had the vast majority of the nation and empire behind him) was not merely forced upon us by the immediate necessity of resistance. It rested on a truth that lies deep in the moral structure of this world of God's. Appeasement has its limits. There can be no appeasement of evil. Peacemaking itself must sometimes put on the armour of war.

This does not mean that we must give up all possible experiments in devising more rational, and more Christian, methods of counteracting international crime, in place of the crude, cruel, and more and more bestial, arbitrament of war. The League of Nations was one such experiment. If it was foiled in its purposes, it has at least lit a candle for the future which we must pray will never be put out.

Yet we cannot afford to forget our late humiliating experience. There was nothing new in it after all. No civilized society attempts to appease a gang of criminals,—least of all the ringleaders of it. Men learn, indeed, to adopt more humane methods in criminal procedure itself. Even the punishment of the criminal may be directed to his reform.

The Gospel is at the same time sterner and more merciful than the public law of any country can possibly be. It is sterner in so far as it makes no distinction between crime and sin. But its mercy glories against its judgment. Christ never gives up the sinner as lost, even as he hurls his blasphemies at the Saviour who is hanging on the neighbouring cross. Divine redemption triumphs over all, and the first motion of repentance is the first step towards Paradise. But neither in the teaching of Christ Himself, nor in the Bible as a whole, nor in the highest traditions of the Church, is any place accorded to the crude method of appeasement,—cruder than war itself. Sin is an enemy that must be wiped out. For all practical purposes the Bible regards evil as a positive principle with which goodness may hold no parley. We do not speak so plainly in these days of "the evil one", though there is a certain loss in our abandonment of the term. Scripture—even to the records of Him Who is its supreme interpreter—lends a force to the impression of the power of evil by concentrating it in a personality. Hitler helps us to understand the petition of the Lord's Prayer,—“deliver us from the evil one.”

It is our Christian duty to insist that the same code of morality shall be applied to nations as to individuals. It must be our hope that there will yet be some system of inter-

national courts and police, with necessary force behind them, to stamp out the grossest offences against the peace of the world as a whole. This will still leave room for disputes that can be settled by negotiation. But appeasement has its limits, and it is at the peril of peace itself, from which it borrows its name, that it trespasses beyond them. That is the first outstanding lesson that this war has taught us, or rather has brought back to our minds. We were simpletons ever to have forgotten it. May we not commit the same folly again!



TEACHERS — ATTENTION!

A revision of the Lesson Courses is being undertaken by the G.B.R.E. A central committee has been set up with assisting committees in many of the dioceses. This proposed revision will not deal with the presentation of the subject matter as set forth in the G.B.R.E. publications, but with the Courses themselves. Are they suitable for the ages for which they are planned? Is the scriptural passage on which each lesson is based the best which could be selected for that particular lesson? Should any of the lessons now included in any of the courses be eliminated? Should some others be included? Questions such as these will form the basis of the committee's work.

The G.B.R.E. lessons are the property of the whole Church in the Dominion and are intended for use in the whole Dominion. Every one interested in our Church Schools and the religious education of our Anglican boys and girls should be interested in this work of revision. Many valuable suggestions should come from those actually engaged in the teaching of the lessons. The Revision Committee is anxious that all our teachers should feel that this is their revision and that any suggestions they have to make will be very welcome and will receive very careful attention.

Suggestions and comments coming from persons in the following dioceses should be sent direct to the officer of the local revision committee as indicated below. In other dioceses, mail direct to the General Secretary, G.B.R.E., 604 Jarvis St., Toronto, Ontario.

Algoma: Rev. E. R. Lockyer, Bracebridge, Ont.

Brandon: Rev. H. Gordon Walker, Neepawa, Man.

Calgary: Rev. C. E. Reeve, 1319—4th St. N.W., Calgary, Alta.

Edmonton: Mrs. C. H. Harris, 10806—125th St., Edmonton, Alta.

Fredericton: Rev. Dr. Hibbard, Rothesay, N.B.

Kootenay: Mrs. L. Amor, Oliver, B.C.

Montreal: Rev. A. E. Coleman, 5392 Jeanne Mance St., Montreal, P.Q.

New Westminster: Rev. T. W. Scott, 4153 Pandora St., Vancouver, B.C.

Niagara: Rev. J. A. Phillips, Port Dalhousie, Ont.

Ottawa: Rev. J. W. R. Meakin, Richmond, Ont.

Quebec: Rev. Canon Kelley, Compton, P.Q.

Rupert's Land: Rev. W. H. Crump, 216 Borebank St., Winnipeg, Man.

Saskatoon: Ven. Archdeacon Alderwood, 814 Spadina Cres., Saskatoon, Sask.

Toronto: Rev. W. G. Nicholson, 201 Glencairn Ave., Toronto, Ont.

LIQUOR CONTROL

The following is a letter and resolution sent to the Premier of Ontario and the members of the Legislature by the Council for Social Service, diocese of Toronto.

The Hon. Mitchell Hepburn,
Premier of Ontario.

Sir:

Re: The Ontario Liquor System.

We are directed by this Council to forward to you the enclosed Resolution, passed at our meeting on 12th inst.

It may be advantageous if we state for your information:—(a) Enclosed Resolution was carried at a large meeting after long and thorough discussion, with only two dissentients; (b) At said meeting, the business men and social workers predominated over the clergy; and (c) We emphasize that we are speaking from our own experience of various phases of the matter, as well as from study and conference; and with a single-minded desire to improve serious conditions.

It may be useful to add:—(1) This Council is a standing committee (governed by Canon) of the Anglican Synod of the Diocese of Toronto, which extends from Toronto to Orillia and from Brampton to Trenton; (2) The Synod in 1938 voted by a majority for shorter hours, fewer outlets, better enforcement of the law, and for a referendum; and in 1939 re-affirmed that stand by a majority of from 3 or 4 to 1, and directed same to be brought to the attention of every member of the Legislature, which has since (in essence) been done; (3) The sending to you of this Resolution and action of the Council has the concurrence of our Archbishop.

With all respect, we are, etc.

Ernest A. Dale, Chairman.

TFS/S.

T. F. Summerhayes, Secretary.

Resolution

This Council from the experience of its members and the reports of Social Workers, views with extreme concern the growing menace to the community of the large and rapidly increasing consumption of intoxicating liquor, and the many and various evils to which it has led.

The Council, with a view to improving greatly such conditions, respectfully requests the Government and Legislature of Ontario to close all beverage rooms at 10 p.m., and to exclude women therefrom;

These two reforms to be for at least the duration of the War, and to be regarded as the minimum of what is required for the conservation of resources to aid the war effort, and to reduce the social, economic, and moral evils now rapidly developing.

Comments Original and Otherwise

"Curate"

GRATTON O'LEARY MAKES HIS REPORT

Mr. O'Leary was one of a party of newspaper men who recently returned from a visit to England. Recently he addressed the Canadian Club. Here in part is what he said.

"Speaking of the destruction caused by air attack, Mr. O'Leary said 72,000 of Coventry's 92,000 buildings were either 'totally demolished or damaged', and that 650,000 of London's 2,350,000 buildings had been reduced to rubble.

The food position also was severe, he said.

"Rationing is a real hardship and requires a great deal of courage, stamina and endurance to continue under it," he said. "Workers even find themselves obliged to use the rations of their children in order to keep on working.

"The children receive no orange juice, no tomato juice, no cream and no eggs, or other vitamin foods that we supply our own children as a matter of course.

"It is not fair and not sensible for people to come back to us saying: 'they have their chins and thumbs up and life goes on as usual'—and it doesn't help our war effort."

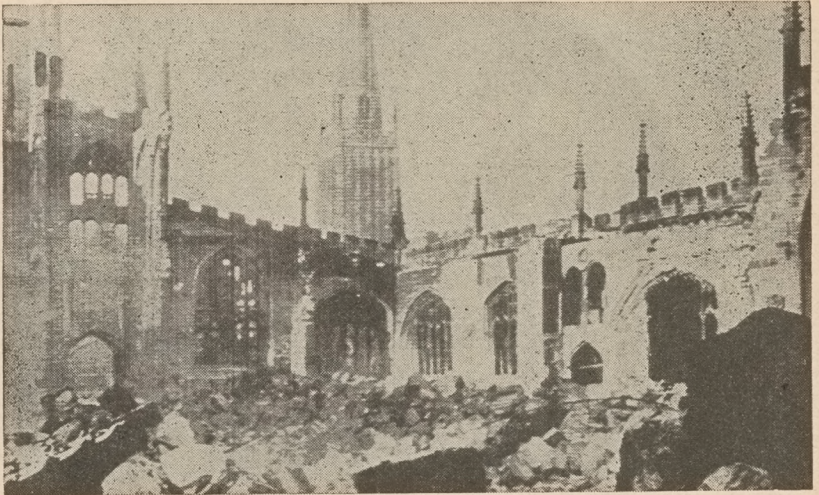
SWORD OF THE SPIRIT MOVEMENT

More than once I have called attention to gatherings in England of Anglicans, Roman Catholics, and Free Church people, under the auspices of this Sword of the Spirit Movement. The organization, if such it can be called, had its origin in the Roman Catholic Church. Its purpose is the consideration of an Agreed Christian Order for the solution of post war problems. Last summer a meeting under its auspices was held in London, when the Archbishop of Canterbury, Cardinal Hinsley, and a representative of the Free Churches, spoke on the same platform.

In the last number of the Church Times which I have received, a correspondent gives an account of a similar meeting in Manchester. That city has long been regarded as the stronghold of Liberalism, and Nonconformity, but that did not prevent the large audience that had as-

sembled, from giving an enthusiastic reception to the meeting's chairman, the Roman Catholic Bishop of Salford, who appeared on the platform clad in purple, and attended by a brown habited friar. At the outset, on request, both speakers and audience stood for a few moments in silent prayer.

The Bishop of Salford in his address said that the purpose of the meeting was to impress upon the people, and the Government, that without a return of rulers, and ruled, to the cause of God, and faith in Christ, a lasting European peace could not be hoped for. "I firmly believe in my faith because it is Christ's message for me," declared the bishop, "and I am convinced that you too have as good a belief in your faith."



All that was left of Coventry Cathedral.

The Anglican Bishop of Manchester, Dr. Warman, was the next speaker. He announced that he heartily disagreed with a suggestion made just before the meeting, that, instead of sitting side by side on the platform it would have been more appropriate if he and the Bishop of Salford had taken their places in the boxing-ring before them, and fought it out. He then went on to point out that unity might seem at the moment impossible; it was at any rate far off; but co-operation wherever possible was a bounden duty. "I am an optimist," said Dr. Warman, but I do not believe we shall be able immediately to build the Kingdom of Heaven on earth, because I believe that sin and evil exist. But because the grace of God still exists and the Holy Spirit moves in the minds of men, neither am I a pessimist."

Other speakers included Dr. C. J. Wright, Chairman of the Manchester Free Church Federal Council, Pastor Carle of the German Con-

fessional Church and the Lord Mayor of Manchester.

They seem to be able to step over their denominational fences in the Old Country on special occasions. Here in Canada a series of addresses are being broadcast in connection with this Sword of the Spirit Movement but the only speaker is a Roman Catholic.

INDIFFERENCE ENDANGERING THE CHURCH

The importance of that statement depends almost entirely upon the person who makes it. In this case it is made by one of our own Bishops. I have taken it from the Diocesan Leaflet of the diocese of Athabasca in which the Bishop writes as follows:

"I have just returned from many journeys covering two months in eastern Canada where I have been continually speaking on behalf of the challenge to which our Church calls us today. I have learned much.

"One thing which impressed itself upon me is the fact that it is INDIFFERENCE which endangers the Church and decreases its power,—not OPPOSITION. To the members of the Church at Laodicea, came the words,—'I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.'"

Alongside of that I put another quotation. It is taken from the last report of the M.S.C.C. General Secretary and reads as follows: "At the meeting last year the Board authorized a special appeal throughout the Church during October (1940) on behalf of the Missions from central Europe. Word was accordingly sent to the clergy across the Dominion. In how many congregations the appeal was actually made is not known. A simultaneous appeal was made in the other Churches. The total received and remitted to the International Missionary Council in London to date was \$26,673.36." Then figures are given which show that the Church of England gave less than one-half of the amount given by other churches. The two quotations should give us something to think about.

THE FIRST DUTY OF THE CHURCH

The other day in going through an old scrap book I came across an address by the late Presiding Bishop of the American Church, Bishop C. P. Anderson, who was a Canadian by birth and a graduate of Trinity College, Toronto. Here in part is what he said:

"We must insist on it with reiterated emphasis that the first works of the Church are preaching the Gospel of redemption, saving souls from sin, building up Christ-like characters and glorifying God in lives of justice and righteousness."

Later in the same address he made this tremendously important statement:

"Institutionalism is not synonymous with individual piety."

It is the forgetfulness of that, or the failure to recognize its importance, that is the outstanding weakness of much of the teaching and preaching of our time.

LET THE CHURCH BE THE CHURCH

That is the title of the Bible selection and comment in Forward Day by Day for October 23rd. The Bible selection is I. Thess. 1: 1-8. The comment reads as follows:

"The main business of the Church is to bear witness to Christ. Always some people are trying to divert the Church from its true purpose. They would turn it into a reform society or a promotion agency for pet philanthropists. The Church must often be defended against friendly exploiters.

It is sometimes said that there are good people outside the Church as well as inside. Of course there are. Many people live by Christian principles without ever recognizing where they come from. The Church has given us these principles and the Church maintains and promotes them. Without the Church, Christianity would quickly dissolve. For that very reason the Church must stick to its main business. This may not always be popular with a fickle public. The duty of the Church is to be true to Christ. It will take its chances with the crowd. Am I willing to stand back of such a policy?

The Church if true to Christ will obey His command and bear witness of His love to all the world. There can be no limit to the witness, and no real witness without love."

To that I add this thought-provoking statement which I find a few pages further on.

"Christians have twin motives, neither of which can survive without the other. The one, to reach out to the uttermost part of the earth with the offer to share Life Worth Having. The other, to seek the true Life at home, in order to have Life Worth Sharing."

In other words the man who has the Life Worth Having, cannot consistently be an advocate of a Canada-first policy in regard to our missionary undertakings.

THE CHURCH IN JAPAN

Churchmen in Canada who have been interested in the work that the Church has been trying to do in the diocese of Mid-Japan, will be encouraged to read this statement made by Bishop Reifsnider, formerly Bishop of North Kwanto. Like other foreign bishops he has been compelled to resign. In reporting to the National Council in New York, he concluded as follows:

"My final word is this. Please do not get the impression that the American work in Japan is no longer needed. They need us more than ever. We shall not again control even our own American missionaries who may return; they will be under the Japanese bishops. But the Japanese Churchmen regretted our leaving and said that they wanted certain persons back for certain work. I urge you to keep in your budget a considerable reserve for Japan. Things change quickly. It may be possible for some missionaries to return early in 1942, and the money to send them should be ready.

"American Church work is not over in Japan, either financially or otherwise. It is simply that, for the time being, we are on furlough. We hope to return. When we do go back, it will be at the desire and with co-operation of the Japanese Church."

(Continued on page 12)

One Hundred Years Ago

Birth of Edward VII: Circulars to the Clergy of both Dioceses, from both the Canadian Bishops, enclosing forms of Thanksgiving to be used in church, for the happy birth of a Prince on 15th December, 1841, were published in "The Church".

Gothic Revival in N.B.: The Church at Baie des Vents, N. B., was re-opened 2 January, 1842. The interior is fitted up in the Gothic style, lighted with mullioned lancet windows of Early English order. The building is minutely described in "The Church", 5 February, 1842.

Quebec—Taverns near Cathedral: The Select Vestry resolved to bring under consideration of the authorities the number of low taverns and tippling houses on Garden St., which forms the entrance of this church. 6 out of 18 houses on this street are so licensed. The youth of two schools are exposed to scenes offensive to religion and morals. Evils of such magnitude have formed a subject of presentment by the Grand Jury (7 January 1842). Resolved that the Lord Bishop be requested to pray His Excellency the Gov.-Gen'l not to sanction any license for a tavern in the immediate neighbourhood of this Cathedral, as resolved on by the Body of Magistrates for the city. (19 February, 1842.)

The Bishop fully concurred in this resolution and referred it to the Gov.-General. (Public Archives, Series S.)

S.P.C.K.: The 21st Annual Report of the Quebec Diocesan Committee was published in the Fall of 1841 shewing amounts collected for books and schools. (This was the last report, the Committee's educational duties being assumed by the Church Society.)

Montreal Church Library: The Rev. Wm. Thompson presided over a meeting held on 25 November, 1841, at which a loan library was founded with depots at the Free Chapel, Wellington St., St. Ann's Suburbs and in Main St., Quebec Suburbs. (The Church, 11 December.)

Montreal: Church of England French-Canadian Missionary Society was formed October, 1841, at a meeting presided over by Dr. Bethune with the Rev. W. Dawes as Corr. Sec'y. For Bylaws see "The Church", 25 December, 1841.

Lamentable Support of Popery: The Irish R.C. residents of Ormstown, Beauharnois, thanked their Protestant brethren of Montreal for liberal contributions towards building a chapel (we suppose). It is lamentable . . . this false liberality. . . . (Editor of "The Church", Christmas Day, 1841.)

Kingston: The Rev. W. M. Herchmer gave £1000 towards finishing the interior of St. George's. The Rev. Nathaniel Proctor of England is chaplain of the Naval Station. ("The Church", Nov.-Dec., 1841.)

Toronto's Religious Census: Church of England, 6754; Presbyterian, 2200 (divided into three groups, the Kirk, the Independents and the United Secessionists); Methodists, 1700 (in three groups, the British, the Church in Canada, and the Primitive); Roman Catholics, 2400; Baptists, 400; Congregationalists, 400; out of

a total population of 14,700. ("The Church", 18 December, 1841.)

York Mills, Yonge Street: Cornelius Van Nostrand, Esq., offered £100 towards the Parsonage fund and the Rev. T. H. M. Bartlett was in full possession on 20 October, 1841.

Scarborough: St. Paul's Church at L'Amoureux was consecrated by the Bishop 28 November, 1841. The Rev. W. H. Norris (Minister) and the Rev. V. P. Mayerhoffer of Markham assisting. The style is pointed Gothic. C. Wards, Esq., gave the land. At Highland Creek Church a Confirmation was held in June, 1841.

Vaughan: Consecration of St. Stephen's Church by the Bishop of Toronto on land given by Mr. Michael Keffer, a loyal German, the outcome of the labours of the Rev. V. P. Mayerhoffer 7 years ago, continued by the Rev. Adam Townley. ("The Church", 31 October, 1841.)

Binsbrook: Maj-Gen. Sir Geo. Leith, Bt., of Scotland presented Christ's Church with a Service of Communion plate. It was by his liberality the church was largely erected. His son, Geo. Leith, Esq., was the first to gather together the people for worship. The church is to be completed by Christmas and in the spring churches are to be built at Stoney Creek and Albion Mills (Barton).—Rev. J. Flanagan (20 November, 1841.)

Streetsville is to have a Gothic brick church in the spring and Hurontario has opened a subscription for a new church. Rev. R. J. Macgeorge in charge. The Psalmody is already very respectable. ("The Church", 28 December, 1841.)

Port Robinson: It is intended to build a church in the spring. Service was commenced here in the autumn of 1840. This will make the 2nd church of Thorold township. (8 Jan., 1841.)

Sutherland, Moore: The Rev. A. Pyne of Sarnia preached at the opening of the brick church of Sutherland village 23 January, 1841. A few miles above this village a small church has also been built. English bounty has flowed into this distant township.

Brock: Divine Service was held for the first time in the church erected during the past summer in the N.E. division of Brock on 5 December, 1841.

At **Princeton** Mr. A. Gissing presented land for the proposed church. Capt. Denton Burns and the Rev. W. Betheridge were in charge of the meeting called for the purpose. ("The Church", 19 February, 1841.)

Red River: January 19, 1842 . . . Rev. J. Smithurst to C.M.S.:—This morning I visited the Saulteaux School. After examining the school children, I had a long conversation with the family whom I have to baptize today at Church.

I look upon the conversion of this family as an indication that the prejudices of the Saulteaux are at length giving way. The power of divine grace is strikingly manifested in this case; for I well remember, that when I spoke to the man two years ago and urged upon him the importance of accepting the Gospel, he answered me

(Continued on page 16)

Recent Sayings and Happenings

A London cable announces that when Viscount Bennett—former Prime Minister of Canada—was visiting an ordnance factory recently he met Ada Williams, who rose at three o'clock in the morning and walked five miles to work. Now he has presented her with a bicycle.

* * *

On a recent Sunday Rev. Kenneth Naylor was guest speaker at the Salvation Army Citadel in Montreal.

* * *

St. George's Cathedral in Kingston recently celebrated its 150th Anniversary. The special preachers were the Archbishop of Rupert's Land, the Bishop of Ontario, Father Palmer, the Bishop of Quebec, and the Primate of Canada. The Cathedral congregation is fortunate in having a man of the earnestness, devotion, ability and leadership of Dean Craig.

* * *

"But the problems of the peace cannot be solved by one nation in isolation. The plans of a post-war Britain must be fitted into the plans of a post-war world, for this fight is not just a fight between nations. It is a fight for the future of civilization. Its result will affect the lives of all men and women—not only those who engaged in the struggle." (Mr. Atlee.)

* * *

Canada's war time chemical controller says that shortly the bright hued varnish with which women colour their finger nails will not be available. Most men will agree that will be a most desirable by-product of the war.

* * *

In an article in *The Witness* the suggestion is made that as both the Episcopal and the Presbyterian Churches are revising their Hymn books, that as a first step toward reunion, the two bodies should combine in the production of a Hymn book that could be used by both.

* * *

Dr. F. C. Spurr, a leading English Baptist, referring to the destruction of The City Temple Church in London, said that its destruction had resulted in a Christian fellowship between High Churchmen and Congregationalists that is the work of the living God.

* * *

On the occasion of a farewell gathering in honour of Dr. Perowne, when he resigned as Bishop of Worcester, Lord Baldwin referred to the Bishop as a great pastor and said that great pastors are more than any the backbone of the Church. True! But that backbone would be a whole lot stronger if the laity were not in the habit of leaving all that sort of work to be done by the pastors.

* * *

Lady Tweedsmuir in her book "Canada" says that "English people sometimes appear to think that Canada chiefly consists of the Rockies and the Quints," and adds that not unnaturally that annoys Canadians.

Cardinal Villeneuve of Quebec has vigorously protested against what he considers an attempt to associate his Church with a certain political organization. The Church he said did not "attach itself to any party, except the party of Jesus Christ."

* * *

The United Church of Canada is this year celebrating the fiftieth anniversary of its missionary enterprise in China, and its official paper devotes the greater part of one issue to reports of that work.

* * *

Rev. Samuel M. Shoemaker, rector of Calvary Church, New York, said in a sermon on October 19 that he felt "a deep and growing conviction that what passes amongst us in these days for Christianity is very thin stuff. The Church is not a society for ethical advancement, as many modern Protestants think. Original Christianity, true Christianity for all time, is not a matter of many trying to live up to a moral code which he believes pleasing to God, but of man responding with his whole nature to the mercy and kindness of God."

* * *

At the 24th Synod of the Province of New York and New Jersey last October the Presiding Bishop said, "that the Church is, in every section, parochial-minded and that that is one great cause of weakness. We must develop the wider sympathies; even missionary work may be a kind of religious imperialism with its aim the aggrandizement of a denomination."

"Group selfishness is the great curse of the world today," he said. "The expansion of Christ's principle of love is its only cure."

* * *

Presiding Bishop Tucker of the American Church has been formerly given a place and seat in the Cathedral at Washington, and granted also the right to perform there the duties of his office as need and occasion may require. The Greek Orthodox and other Orthodox Bishops were present at the installation.

* * *

Three hundred years ago Jesuit missionaries came to that part of Ontario now known as the Garden River Reserve. When they reached that part of the wilderness they were met by 2000 pagan Indians. At a recent Congress held at the same place to commemorate the event, there gathered together more than that number of Christian Indians from the several tribes.

* * *

Referring to the labour situation in the United States, Dorothy Thompson writes: "Workers are not being exploited. As a whole they are receiving more than their mathematically reckoned proportion of the total national income. The class that is bearing the brunt most severely is the middle class—and incidentally, the middle class is bearing it with the best grace."

(Continued on page 13)

The Lore of the Month

By C. J. Jenkinson

From the earliest days of our island story the turn of the year has been characterized by many a curious custom and superstitious practice. History teaches that the Druids were accustomed, with much pomp and ceremony, to distribute sprigs of the sacred mistletoe amongst the people. The Saxons ushered in the New Year by an interchange of gifts, and celebrated the occasion with such extraordinary festivity that people reckoned their ages by the number of merry-makings in which they had participated.

The custom of giving presents continued throughout the Middle Ages. It is said that the wardrobe of Queen Elizabeth was replenished to a large extent by these annual contributions.

When pins were first invented about the middle of the sixteenth century, ladies were pleased to accept them as New Year's gifts, and to use them instead of the wooden skewers they had hitherto used. Sometimes, however, in lieu of pins, a sum of money was given, known as "pin-money"—an expression current to this day for a wife's private expenses.

It is still considered unlucky for anyone to leave the house until someone has entered it. Good or bad luck still depends on whether the first comer be a man or a woman. If a dark man, it is good luck; if a fair one, not so good; but if a woman, the worst luck possible!

In some parts it is even considered unlucky to take anything from the house until something has been taken in:

"Take out, then take in,
Bad luck will begin;
Take in, then take out,
Good luck comes in."

The Feast of the Epiphany, the "Twelfth Day" after Christmas, was formerly observed

with almost as much ceremony as Christmas Day itself. The primary object was to do honour to the Wise Men, or the Three Kings, as they were popularly called. Down to the time of Charles I. the feast was kept with great splendour, not only at Court, but also in private mansions and smaller households.

Until recent times it was a family custom to make a large cake in which was hidden a bean or silver coin. This was a relic of pagan times when children, at the end of the joyous feast celebrated when days began to lengthen, drew lots with beans to choose their king.

It is noteworthy that, following a custom of mediæval origin, an offering of gold, frankincense, and myrrh is still made annually at one of the Royal Chapels.

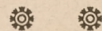
The day after the Epiphany was jocularly known as St. Distaff's Day, when women were supposed to resume the distaff and spindle on the termination of the Christmas festivities. This curious observance reminds us that spinning was formerly the occupation of women of all ranks.

St. Paul's Day (January 25) has a celebrity quite apart from its religious significance. The belief has been held from early times throughout West-

ern Europe that the character of the coming year can be foretold by the condition of the weather on this day.



If a dark man, it is good luck.



Westphal's Visual Surprise Sermonettes, by Arnold Carl Westphal. Zondervan Publishing House. Paper, 68 pages . . . 60c.

Twenty sermonettes with accompanying apparatus. Though this method is often of doubtful value, those who use it will find some helpful suggestions in this book.



JANUARY

1. **Circumcision of our Lord.**
4. **SECOND SUNDAY AFTER CHRISTMAS.**
6. **Epiphany of our Lord.**
11. **FIRST SUNDAY AFTER EPIPHANY.**
13. Hilary, Bishop of Poitiers, and Confessor, about 368.
18. **SECOND SUNDAY AFTER EPIPHANY.**
21. Agnes, Roman Virgin and Martyr, about 304.
22. Vincent, Spanish Deacon and Martyr, 304.
25. **Conversion of St. Paul.**
THIRD SUNDAY AFTER EPIPHANY.
26. Polycarp, Bishop of Smyrna, Martyr, 155.
27. John Chrysostom, Bishop of Constantinople, Doctor, 407.

EXTRACT FROM THE EXETER DIOCESAN LEAFLET

In a statement recently made by Lord Halifax as to our War Aims he included among them "the right to have free access to the thoughts of others." I find something very similar in Professor Joad's book, "What Is at Stake and Why Not Say So?" In that book he defines liberty of thought as "the right of access to the best sources of information." These rights the Dictators deny. In the countries now under their oppression they have "taken away the key of knowledge." Our Lord condemned the rulers of His day for this very thing. He, too, would seem to include this as one of the essential rights of man, and therefore also of a child: the right of access to the best sources of information.

Every child has a right of access to the best sources of information. Every parent will stand for that. His child has a right to know the best that has been done in the world, the best that has been thought and discovered before he came into it. There are many definitions of education. I am reluctant to add to them. Perhaps this will do as well as any. Education means handing on to youth the accumulated information, knowledge, wisdom and experience of the past.

Now so far as mere information is concerned, by far the most important fact of the past was the Life of Jesus Christ, what He did and what He said. Any instruction which leaves that out leaves a child uneducated in the ordinary sense of the word. Every child not only ought, but has a right to know it. He simply cannot make sense of the world in which he is living without it. Moreover, men have for many generations been gathering a good deal of experience about life, what kind of actions succeed and what kind fail in giving happiness. They have learned

unhappily a good deal about sin and its inevitable consequence in suffering. The best of them have discovered, also, something of the forgiveness of sin, or the reality of prayer, and of what they have come to call the Grace of God. As they have reflected on their experience they have come to realize that all that Jesus had to say about Life was right. Every child not only ought, but has a right to know something of this accumulated experience. This is usually called religious instruction, but is really just education, access to the best information available, true liberty of thought. It is the child's right. One of the most precious of all rights, or why are we fighting for this very thing?

I have said nothing about home education which is at least not less important than school. Perhaps some parents who have read this may be convicted and converted, and may come to realize that by their neglect, they are depriving their own children of a right and so doing them a great injustice.



TEN PRACTICAL RULES FOR PEACEMAKING

1. I will always seek to discover the best and strongest points in my brother's position.
2. I will give him credit for sincerity.
3. I will not listen to gossip and second-hand information.
4. I will avoid classifying him, and assuming that he has all the characteristics of the class to which he is supposed to belong.
5. I will emphasize our agreements.
6. When others criticize, I will try to bring out favourable points.
7. When there is misunderstanding, either I of him, or he of me, I will go to him direct, if possible.
8. I will try to remember that God's truth is too big for any one mind.
9. I will never ridicule another's faith.
10. I will pray for those with whom I differ.

—Forward Day by Day.



Diocese of Algoma

On Sunday, November 2nd, the Bishop of Algoma laid the corner stone of the new parish hall of the Church of the Epiphany, Sudbury, in the presence of a large congregation. Owing to heavy rain the most of the Service was held indoors, but the rain held off long enough for the actual ceremony to take place. In his address the Bishop congratulated the Rector, the Rev. P. R. Beattie, and the congregation thanked the architect and the contributors. The erection of the hall, he said, was an evidence of vigour in the life of the parish; and he pointed out that as the building required a strong foundation to endure, so the Christian life, if it is to abide, must be based upon the one Foundation, Jesus Christ Himself.

Later in the afternoon the Bishop paid his first visit to the Chapel of the Resurrection in the west of the city. There at the Service of Evensong his Lordship preached and dedicated a number of gifts made for Divine Service.



One Communion and Fellowship

NEW YEAR'S DAY

"On the first day of the first month shalt thou set up the tabernacle."

—Exodus XL: 2.

Such is the simple, in fact the only provision in the Bible which God has made for His people on New Year's Day. They were to set up the tabernacle—to make ready a house for God to dwell among them; they would be assured of His presence, His guidance, and His blessing. The way to ensure these blessings is to take God's Word, and on the first day of the first month to set up the tabernacle.

Let us think of some of the ways in which we may do this. We may begin the year with a determination to give our hearts to the Lord—to have done with a useless, unprofitable life, and to break off from everything which hitherto has kept us from our Father's home and from our Father's blessing.

We may begin the year with some good resolve about prayer—to be more regular in our times of waiting upon God: "Evening, and morning, and at noon, will I pray and cry aloud." No longer neglect family prayer, but day by day gather together the children, servants, and household to seek a blessing from heaven: "As for me and my house, we will serve the Lord." To have done with the trifling excuses which have kept us from public worship: "I was glad when they said unto me, Let us go into the house of the Lord."

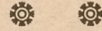
We may begin the year with our earnest desire to be useful. "Lord, what wilt Thou have me to do." We are all of us in a position to do some work for God. Our talents and opportunities may be more or less. Still, we can do something. "Lord, Thou deliverest unto me five talents: behold, I have gained, besides them, five talents more." How important to be doing the Master's work in the Master's absence. There are the ignorant to be taught, the suffering to be relieved, the lost to be saved. "I must work the works of Him that sent me while it is day."

We may begin the year with a resolution to make the Word of God our study and delight. Christ has encouraged us to do this that we might learn about Himself. The man who is truly blessed is the man who loves and studies his Bible: "His delight is in the law of the Lord, and in His law doth he meditate day and night."

We may begin the year by coming to the table of the Lord and resolving henceforth to be regular communicants. The Word of Christ is plain and simple enough: "This do in remembrance of Me." If, therefore, we would desire

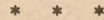
to bear Him in mind throughout the year, we should begin by this memorial of His dying love. I believe that by neglecting this blessed ordinance we do more than by anything else to weaken our spiritual life, and to prove a hindrance to others. "As often as ye eat this bread and drink this cup ye do shew the Lord's death till He come."

In all these ways, and in many others, we can make a right good start for the new year. It is a matter, however, that each one must determine for himself. I can only give you the one word, in wishing you all a happy new year. It is the Word of God to His people of old: "In the first day of the first month shalt thou set up the tabernacle."

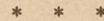


Diocese of Quebec

Although not the oldest surviving "Church Society" of Eastern Canada, yet as one of the two survivors, the Church Society of the Diocese of Quebec claims the special attention of Church members during the year 1942 because it was on the 7th July, 1842, in the city of Montreal that it was formed. The Bishop has appointed the Diocesan Board of Publications as the Committee to publish the history of the Church Society and historical sketches of the various missions that will mark the centenary, but it is probable that also special funds will be raised to sustain the work of the Church in the diocese. The Bishop states in the current number of the "Diocesan Gazette" that the work accomplished a century ago by the great missionary bishop George Jehoshaphat Mountain—an unforgettable name—has given the diocese a record in finance, education and missionary work which cannot be surpassed in the Canadian Church.



The passing of Bishop Bidwell, for nine years Bishop of Ontario and for six years Principal of Bishop's College School in this diocese, called forth an appreciation from the Archbishop of Canterbury to whom he had been Assistant Bishop for the past five years. Dr. Bidwell has left behind him many friends in the diocese. His delightful personality and warm hearted appreciation of goodness attracted many to him. After returning to England he devoted himself, to quote the Archbishop's words, with constant and self-sacrificing zeal to the work of a parish priest in the diocese of Canterbury.



An interesting group of 500 Cree Indians have been making their summer headquarters on the north western boundary of the diocese near the height of land separating James Bay from the St. Lawrence. These Indians travel great distances southward to sell their furs to the trading firm situated nearer to the commercial centres of the province. They are all members of the Church of England, descendants of the Indians converted by Bishop Horden of Hudson Bay in the last century. To this day they are loyal to the Church and throng to the Services held by the priests of the diocese in the upper St. Maurice Valley.

Comments Original and Otherwise

(Continued from page 6)

WHAT THE CHURCH ARMY STANDS FOR

In the last issue of the Anglican Crusader Captain Kenneth Baker, who is Director of the Army for Canada, wrote as follows:

"We in the Church Army desire but one thing—we have always desired it, and God helping us we always will desire it. It is this, that we might do God's work in God's way in order that God's Name may be glorified and precious and immortal souls saved and built up in the faith. That is what we stand for—CONVERSION, CONSECRATION and CHURCHMANSHIP."

And that is what the Church stands for also. When Conversion, Consecration, and Churchmanship, each receives its full emphasis, then there will be no danger of our making the mistake of thinking that "institutionalism is synonymous with individual piety." I have just had the satisfaction of attending a Church Army gathering which Captain Baker addressed. The impression left on my mind was that he was the right man in the right place.

THE KEYS OF THE KINGDOM

This is the title of a novel by Dr. A. J. Cronin, who also is the author of "The Citadel" which had a large sale a few years ago. In that book Dr. Cronin had a good deal to say about certain rather doubtful practices of the medical profession. In this new book it is the ministry, and particularly the ministry of the Roman Catholic Church that receives his attention. I notice an advertisement in The Living Church in which the Bishop of Massachusetts expresses the hope that the book will have a wide reading. That rather puzzles me, for I can only regard the book as a rather clever piece of atheistic propaganda. There are several Roman Catholic priests, and two Bishops involved in the story. With the exception of Bishop Macnab and Father Chisholm, these clerics are represented as bigoted, deceitful, jealous, revengeful, men utterly unworthy of their calling. The infant Chinese girl who is rescued and brought up by the sisters, turns against her benefactors. On the other hand, one of the very few admirable characters in the whole story, Dr. Fullock, who gives his life trying to succour the plague-stricken Chinese, is an atheist. And Bishop Macnab and Father Chisholm, both very loveable characters, are represented as being so broad in their views, that they regarded the different world religions, as just so many different doors into heaven. The one rather bright spot in the story has to do with the relationship between Father Chisholm and his fellow-worker in the mission field, the Methodist Dr. Fiske. One of Father Chisholm's converts chose to desert him for the Methodist fold. He was promptly returned with the following note. "Dear Chisholm: The bearer is a bad Catholic, but he would be a worse Methodist." Signed, Wilbur Fiske.

I have not had the opportunity of knowing many of the Roman Catholic clergy with any

degree of intimacy, but this much must be clear to every fair minded person, that the Roman Catholic Church could not carry on its philanthropic work with the efficiency that generally characterizes it, if the bishops and priests were men of the type portrayed here by Dr. Cronin.

Oddly enough on the Sunday that I wrote the above paragraph there appeared in the local papers the following item: "Dean Bernard Lichtenberg of St. Hedwig's Roman Catholic Cathedral, Berlin, who had previously been questioned by the Gestapo because of his sermons, is now being held in prison on the charge that he prayed for the Jews." There have been hundreds of others who like him have risked everything in the discharge of their duties. It is a pity Dr. Cronin could not have introduced some of that type into his book.

THE HOME GUARD AND THE SOLDIER

The English seem not to have lost their sense of humour. Here is a story I came across the other day. It has to do with a "home guard"—one of the elderly, well-stomached business men who train on Sundays—and a private of the regular army. The latter, as usual, was poking fun at the panting and potty "Sunday soldier". The home guard finally became exasperated.

"Look here now," he said, "you remember Dunkerque don't you?" The soldier nodded.

"Well, you were evacuated from there. And you remember Greece?" The soldier nodded again.

"Well, you were evacuated from there. And you were evacuated from Crete. You remember that?"

"Yes," said the soldier dourly.

"You see," followed through the home guard, "we're here to make sure you're not evacuated from England!"

AN UNUSUAL KIND OF CHURCH PAPER

From headquarters I have received a copy of a Church paper published in the diocese of West Virginia. In looking through it, I found that 12 of its 16 pages were made up of reports from the several missionary districts in which the Church was specially interested. These reports were illustrated by photographs taken on the field. I could not help thinking that the diocese of West Virginia was fortunate in having diocesan leaders who were not "safety first" men, but men with vision and outlook.

From the page entitled "On the Church Front" I quote this item. It is an illustration of what a really earnest Christian can do in the way of bearing witness to his faith.

"Because Lord Halifax once refused to go on a hunting party on Sunday morning, desiring to attend a Church Service, the Maharajah was uncomfortable because there was no Church. A Service was arranged in a bungalow. The Maharajah felt that he had failed in hospitality, so had a Church built for all Christians."

(Continued on page 16)

RECENT SAYINGS AND HAPPENINGS

(Continued from page 8)

General Odlum saying farewell to his soldiers before leaving for India said, "I set out to make this a human as well as a fighting division and I think I succeeded."

* * *

The American Church proposes again this year to raise another \$300,000 to aid the Missionary societies in England in meeting their obligations.

* * *

The United Church in Canada has raised \$52,000 to help parent Churches in Britain in their work of ministering to those who have suffered by the German air raids.

* * *

Open defiance by the Norwegian Church to the Quisling regime is reported to be spreading throughout the country's Christian communities in the wake of a bold sermon by Bishop Bergrav.

* * *

The Peace Messenger of the Diocese of Athabasca quotes the Director of Public Information as follows: "The Peace River country, ranging north to the fringe of civilization is said to lead all Canada in numbers of sailors, soldiers and airmen now serving, in proportion to total population. Thirty-five hundred men of the North have thus far answered the call."

* * *

The "Oxford Group" has for several years been closely associated with Calvary Church, New York City, of which Rev. Samuel Shoemaker is Rector. The headquarters were in Calvary Parish House. Recently Mr. Shoemaker requested that the Group should find accommodation elsewhere, because of the pacifist movement that the Group was seeking to develop. It seems that in England also members of the Group have aroused seriously unfavourable criticism by their activities there.



DR. BUCHMAN

Nine years ago the pages of "Church Messenger" contained many accounts of the evangelistic work being carried out in Canada by the followers of the Rev. Frank Buchman of Pennsylvania. Today his prominent followers one by one are severing their connection with the movement begun by him. The Rev. Samuel Shoemaker of Calvary Church, New York, is the latest to free himself from a connection that has apparently become embarrassing to him and his parish work. In England Mr. A. G. Herbert, M.P. for Oxford University, has continued his attacks with success upon the founder of the so-called "Oxford" Group. Now comes the time to determine the gains and losses of a movement that at one time seemingly helped many. The loss would appear to be the resumption of ordinary Church membership deprived of evangelistic fervour and, perhaps, of a readiness to try to follow the doctrine of the sermon on the Mount in a realistic way. Perhaps, too, of a readiness to accept the Church's penitential system. It must be admitted that the seeking of priestly absolution was not stressed by Dr. Buchanan's

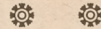
groups, nor the seeking of guidance from experienced directors of souls.

The gain would therefore appear to be a renewed recognition of the fact that the ways of an historic Church like the Church of England are well tried and sure ways to bring peace to distressed souls.

The crying need is, however, a better knowledge of the Church's spiritual methods on the part of the laity and better training for the priesthood on the part of the Church's theological colleges. If this is not done, other evangelistic groups of the perfectionist variety will step in and seek to guide souls along paths that will lead to shipwreck because of their ignorance of the wisdom of the ages. Already Gospel Halls are opening up in our cities and towns, attracting great numbers of people who in a few year's time will themselves become Gospel-hardened and create a fresh responsibility for the Church.

Great indeed is the need of this hour for a thoroughly trained priesthood of the Church

A. R. KELLEY.



DIOCESE OF BRITISH HONDURAS

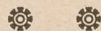
At a recent meeting of the British Honduras Church Association in Montreal, the Right Rev. Arthur Dunn, an old "Quebecer", stressed several points such as the shortage of money, loss of approximately \$2,000.00 annually due to exchange alone, great need of a priest by next Easter at the latest, need of a teacher for the Girls' School.

He informed the meeting that at present there was no priest at the Cathedral at Belize.

With regard to the teacher for the Girls' School, His Grace gave us the following particulars:

A teacher with at least Senior Matriculation standing; age about 24 to 26, was needed. The salary would be approximately \$40.00 per month plus rooms. Passage would be paid by the Diocese of Honduras. A teacher with Girl Guide experience and a knowledge of vocational work would be most desirable.

Five hundred men (all coloured friends) have been sent to Scotland as a Forestry Unit to assist in the war effort.



A STRANGE INSCRIPTION

Over the doorway of St. Clement's Church, Cambridge, is a strange inscription, "Deum Cole", and thereby hangs a tale! The Rev. William Cole, of Clare College, who was also a Magistrate and Deputy-Lieutenant of the County, left a sum of money for building a spire to the church on which was to be displayed his name. He died in 1782 and his request was ingeniously carried out, for over the doorway is the inscription "Deum Cole" ("Fear God"). The "Cambridge Chronicle", March 8, 1822, contained the following lines:

"Since to old Cole (Heaven rest his soul,
Who loved God's worship holy :)
This spire we owe, we've placed below
His motto 'Deum Cole'."

—L. S. TURNER.

Home Horizons

By Charity Mauger

Here is a New Year's resolution which perhaps might be taken seriously by many of us. It is that we might strive unceasingly, both as individuals and collectively, to learn and to realize the true position of the world in which we live, and, having grasped the situation, that we might acquire such a spirit as would make hardships, work, dangers, a welcome and necessary end to the achievement of ultimate victory; and that thus, having in some degree prepared ourselves for a possible world of peace, we might be worthy of its glorious opportunities. Perhaps we have latent, that selfless spirit which has been displayed by the women of Britain and the women of Russia; we will never know until, the test comes. But preliminary training for any test never comes amiss.

* * *

Thanks to Canada's Red Cross

There has recently been in Canada, as the official representative of the British Red Cross Society, Lady Limerick, who brought to the women of Canada and to the Canadian Red Cross deep thanks for assistance which has been given, both in money and kind. Lady Limerick was charged by Her Majesty, the Queen, with a personal message of thanks. This message was delivered on the radio and at various meetings. But at a luncheon given for Lady Limerick by the national executive of the Canadian Red Cross Society, this splendid woman, who has lived in London throughout the war, defined in simple words the place which the women of Great Britain have made for themselves.

Lady Limerick said "I bring you a special message of gratitude from the women of Britain, the women who are sharing equally with the men in war, as well as the dangers and privations of war. We realize if liberty and democracy are to survive, maximum effort is needed. The women of Britain still have one hand to cradle, while the other is available to undertake the essential war services. That is the answer of our great Empire to Hitler and his total war; his airmen may continue to rain destruction from the skies and our homes may be destroyed, but our spirit extends beyond mere bricks and mortar. Nazi ruthlessness has failed to terrorize, but only steeled our determination and forged yet another link in that chain which binds the great British Commonwealth of Nations together."

The conscription of woman power in Great Britain will no doubt merely increase and broaden this usefulness in which many women have already taken the lead.

There is something amusing and a bit biased in the "far-away-fields-are-greener" attitude we apply to war efforts. A letter from a Canadian in Australia refers to the apathy complained of in that country, as compared with her own country's war effort. We, here, would assuredly reverse that statement just as enthusiastically. After all it's rather typical of us as a race; we never need to discount a single item of official war news.

* * *

Veterans' Spiritual Defence Corps

Two elderly persons in England, one a retired school and the other a retired headmistress of a school, having in mind "all Christians over 65 years of age and those, who being under that age, are invalids", last year started a league of prayer to be known as the Veterans' Spiritual Defence Corps. They felt that because of age or physical infirmity they were an isolated band, shut off from the active service of the numerous organizations for defence. They had more leisure than anything else. Therefore it seemed that their best course was to band together and devote their energies to "participation in the spiritual war now raging between the powers of Good and Evil."

The Corps is founded on the text "God hath chosen the weak things of the world to confound the things that are mighty." Members are expected to unite together in daily Thanksgiving, Prayer and Action.

1. Thanksgiving to God, registering by an act of faith a certainty that His good purposes for the world will prevail in spite of the apparent evil of this war.

2. Prayer: (a) for repentance for ourselves and all others for our past neglect of God, (b) for a great turning to God of the people of this country and of all countries, (c) that God may find sufficient good in the British Empire to enable Him to use us for His good purpose for the world, (d) for our enemies.

3. Action. A daily resolve that with God's help and through His grace we will try to create an atmosphere of tranquillity, cheerfulness and peace, which may hearten the help of younger people, who have to bear the turmoil of the strife.

The idea was that the V.S.D.C. would grow, without expense or organization, simply by members bringing in their friends. Beyond keeping a list of members sent to them, and sending their leaflet to those who wished it, the originators of the idea felt no more was necessary. The Bishop of Ox-



ford expressed his opinion that the idea was a beautiful one. There seems no reason why the Corps should not make its appeal to a similar band in this country, although we might set ahead the initial age. Sixty-five is well within the age for active service for very many men and women in Canada.

* * *

Prove the Prophet Wrong!

Has Nostradamus, that "involuntary prophet", born in 1503, been brought to your attention by radio, or film or printed words? He seems to be very much of a find or a revival these days, and the accuracy of his prophecies where Napoleon and Hitler are concerned, are startling enough to command attention. He saw the air battles of the present conflict, the flame-throwing tanks, the waste of the Maginot line, the fall of Paris and "an old man of doddering sense" left at the head. He didn't see a very conclusive or decisive finish to this war, but a confused issue until 1999 when "all's well with the world".

Is there any hope of success in proving a prophecy wrong?" we asked Brigid rather miserably. "Certainly," was her instant response. "The foretelling can be taken as a warning, and the danger averted." It sounds most illogical, but comforting.

* * *

Wisdom from Babes

A friend of ours who forsook the company of books in the city for a busy country life has fitted into her new surroundings with amazing success. She is a part of everything in church and community welfare. When a bit discouraged over the results of her efforts as a Sunday School teacher she asked a mother how a young daughter felt about the teaching she was receiving.

"Janey told me only last Sunday," replied the mother, "that now she was learning the Catechism and things were being explained so she could understand, she was eager to learn more about the Church and the Prayer Book." It was an encouraging tribute to any teacher.

* * *

Fan Flickering Flame of Freedom

The yearning for a better spiritual setting for the postwar world seeks articulate expression more and more often. The most elaborate of these expressions that we have encountered, so far, was worked out by an acquaintance of Brigid's. It is based on a description by Sir John Marriot of what he terms a "university in a purer air". It was the home of a highly intellectual man in which "hospitality was offered freely but without ostentation, accepted simply and without embarrassment; no social constraint upon host or guest, unrestrained freedom of intellectual intercourse; no end to be



served save the sharpening of wits and the attainment of truth. Admission to that choice Society was gained by other rules than were prescribed to the young nobility of that time; no regard paid to mere conventionality, above all no disregard of the laws of good taste and strict morality."

Bringing this picture down to present—and future—needs and conditions the sponsor of the idea says:

"Today no one person could extend such sanctuary,—but some place—beacons for the revivifying of the flame of Life when the negative atmosphere has reduced it to a condition of flickering, seems to me to be a basic need, if we are to save some of the

most valuable people we have."

* * *

Rebirth from the Soil

"Did she strengthen the forces that would bring the land re-birth?" was asked by a character in a book written of the soil. Those who can manage to keep their feet firmly in this good earth during the coming storms will be in a position to succour and sustain and salvage those with the knowledge and insight to form centres of re-construction.

A clever woman who has been a leader of women, and of institutions, contributed to the discussion the conviction that there are throughout the land such beacons in essence in the spiritual qualities of many people, although the quality may not always be brightly discernible.

"The value is in the seeking and in the finding," she said. "I am sure that is one of the laws of our progress." The same person said, "I am all for groups getting together for specific and well-defined purposes, such as the Archbishop of York is now sponsoring in England. I wish the Anglican Church here would lead in that way."

Thinking and seeking many people are, and though it is often to poor purpose because of lack of vision, it may eventually become part of a great spiritual movement. The women who seek a spiritualist, and the men who follow a Gospel preacher may, with leadership, find firmer ground and become beacons.

* * *

Click the Needles—Refresh the Mind

If you can knit and read together then such a light book as David Garth's "Road to Glenfairlie" would be an excellent choice. It ranges from a Scotsman who fought with the South in the Civil War and married a Southern wife (who with her baby are caught in the Northern onslaught) to the castle of the future Earls of the same Scots family in which German espionage is going on in the present war. If you are a meticulous purist and plain addict your knitting won't suffer.

History is wrapped round with a hearty tale in the case of Botany Bay, the latest book of

the two writers, Nordhoff and Hall, who did so well by Captain Bligh in *Mutiny on the Bounty*. In this case United Empire Loyalists, stranded after the war of Independence, reach the convict colony in Australia, via the awfulness of Newgate in London. It isn't a pretty story, but it is in part fact.

Again history, this time wrapped in highly-seasoned romance, is employed in "Quietly My Captain Waits" by Evelyn Eaton. The setting is French Acadia at the beginning of the 18th century. To those of us who come from the Maritimes any history which throws light on the early days is eagerly received. Jemseg and Nashwaak, two names still in use, were forts in the days of the French, and the seignior of Frenseuse is not an unknown location. The name of the author corresponds to one of New Brunswick ancestry who has published verse in England. She already has a follow-up tale, "Restless Are the Sails".

War stories continue, and the strain which prevailed in "This Above All", by Eric Knight and "The Sun Shall Greet Them", by David Rame, seems to run through them all. It is a little too recklessly emotional for matured taste. A deliciously damning remark by an English writer on the girl in one of these books was that she was "modern—as modern as 1920". But it seems to be men writers who are creating these "modern" situations.



ONE HUNDRED YEARS AGO

(Continued from page 7)

very contemptuously, telling me that it was of no use talking to him on that subject. I, however, still spoke to him when an opportunity presented itself; and after some time obtained three of his children for the Saulteaux School. After this, he and his wife began to attend Church, and about a year ago became Candidates for Baptism. They have since been under instruction, and I have good grounds for hoping that they have now fully resolved upon forsaking every heathen practice, and devoting themselves to the service of God in dependence upon the merits of Christ.

At the close of my discourse I publicly baptized the family, consisting of the father, mother, and four children, and afterward married the man and woman.



COMMENTS

(Continued from page 12)

SOMETHING NEW IN CHURCH REUNION

At a London meeting of the Church Union last October Rev. Canon Rees approached the question of re-union by an entirely new path, which in the opinion of *The Church Times*, seemed more hopeful, and less likely to end in the familiar cul-de-sac than the paths hitherto followed.

The point raised by Canon Rees was that each of the three main secessions—the Independents (or Congregationalists) in the time of Queen Elizabeth, the Presbyterians after the Restoration, and the Methodists in the eighteenth

century, aimed at something positive, a truth which must be recognized if their traditions are to be understood, and if Churchmen were to embark with any hope of success on the difficult task of reuniting them to the Church. These positive truths that were aimed at, are thus described in a *Church Times* editorial:

"The original Nonconformists rightly regarded the Church as a divine society, and were revolted by its apparent degradation into a State-appointed department. They longed for a truly Catholic episcopate in place of State-appointed prelates, and for a supernatural faith instead of a formal, moralistic creed. In fact they shared, though in a different embodiment, many of the principles which later were revived in the ideals of the Tractarians. But they abandoned the Church to what they thought a hopeless fate, and by so doing left it and themselves immeasurably the poorer.

It was a grievous mistake, but not a fatal one; and it can be retrieved if Churchmen and Nonconformists approach one another on the firm ground of their common heritage rather than on the shifting sands of compromise."

DOES YOUR ANCHOR HOLD?

A sailor in Gloucester, Mass., had been wounded in a wreck, and was brought ashore. The fever was great, and he was dying. His comrades gathered around him in a little fishing-house, and the physician said, "He won't live long." The sailor was out of his mind until near the close. But within a few minutes of his death, he looked around, and calling one comrade after another, bade them good-by, and then sank off into a sleep. Finally, as it was time for his medicine again, one of the sailors shook him and said, "Mate, how are you now?" He looked up into the eyes of his friend, and said, "My anchor holds!" It was the last thing he said. And when they called upon a friend of mine to take charge of the funeral service, you can imagine how powerful was the impression it made upon his hearers when he quoted the dying words, "My anchor holds!"

Does your anchor hold? Can you, when death comes, and when your friends are gathered around, just look up and say, "My anchor holds"? If you cannot, prepare yourself for it now. You have this opportunity today; and then, from this day, watch your anchor—see that nothing in life or death shall ever separate you from the love of God in Christ Jesus.

CANON COOPER HONOURED

Rev. Canon Wilberforce Cooper, rector of St. James, the "mother" Church of England in Vancouver, was warmly felicitated on completing 20 years as the incumbent. Bishop Heathcote in speaking to the toast of health said that "Father Cooper had done much in building up the esprit de corps of the church life in the city." Among the messages of congratulation was one from the Lieut.-Governor and Mrs. Woodward. Many presents were given and a purse of money to Miss Cooper, his sister. I remember crossing the ocean some years ago with Father Cooper, and then came to the conclusion that the congregation was indeed fortunate that enjoyed his leadership and ministry.

The Canadian Leper Home, Kangra, India

By the Rev. C. R. H. Wilkinson, M.A.

Two outstanding features of the work done during the past year are the reconstruction of the chapel and the baptism of eight lepers.

Our previous chapel had been part of a building which also contained an old dispensary and store room. Other arrangements having been made for these rooms, the whole building was available for the chapel. By careful reconstruction, we now have a pleasant little chapel of cruciform shape with greater accommodation, and much more of the atmosphere of a House of God. Lepers took part in the reconstruction as much as they could. When on the first day of the work volunteers were called for, Christians and non-Christians alike came forward to share in its building. The chapel is very light and airy and is gradually being furnished in a simple manner with the things that make for beauty in the House of God. The lepers take a great pride in this chapel. It had previously been an old building, but now, with a new tower, it stands in a central place in the compound as a new house of prayer. It is a constant reminder of God and the lepers enter it daily to worship Him.

In June, eight lepers were baptized. Amongst them was Jai Ram who had been an inmate in the Home for twenty years. Several times he had shown a desire to be baptized, but had not been able to confess Christ before his fellow patients. At length he and his wife did so and were prepared for baptism. Along with them were six others, including two who had been influenced by the life and witness of recent converts.

On the day of their baptism they were all present in the new chapel. The day was rather cloudy and dull. As the Service progressed and we came to the actual baptismal ceremony, the sun broke through the clouds, and the chapel was filled with brilliant light. Almost we could feel the presence of God with us. There was a natural pause while we prayed in silence that the light of God's love might fill the hearts of His new children. The converts themselves seemed to be greatly moved, and made their confession and their vows with sincerity and earnestness. I have never been present at a baptismal Service which seemed to be so full of meaning and reality.

The usual activities of the home have gone on apace. Gardening, tailoring, reading and writing—the chief. Some lepers have learned to read through the Laubach method, and take great delight in their accomplishments. Mr. Rahmat Masih, the Superintendent, testifies to the change that has come over the home recently through Christian lepers living Christian lives and spreading a spirit of love and goodwill, of fellowship and service, which makes the institution—a home.

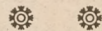
Mohan, aged thirty-five, a high caste Rajput resident of Mandi State came to seek admission in the Leper Home about three years ago, in a very bad condition. The entire body was swollen

and the very sight of the patient was repugnant. He was suffering in the worst stage of the disease. Ever since his arrival, he received treatment with the result that it is very difficult for any body to identify Mohan of today with Mohan of three years ago. He has improved to such an extent that he has become a new person. Apart from his physical cure, he is now a baptized Christian, and has become a leader in the Home. He acts as storekeeper of the Home, and as leader of the working party. He is always ready to help new-comers, and he is largely responsible for promoting common brotherhood among the inmates.

The treatment meted out to him caused him to revisit his home and persuade his son to come to the Leper Home. The son is beginning to follow his father's example. He informs us that his sister is also a patient, and he has advised her to come to live in the Home. He has, in a way, been a sort of living propaganda for this Home.

A day is not very far when he will return to his village and once more live as a useful citizen. In the meantime he is a power for good amongst both Christians and non-Christians alike.

As a result of Mohan's example, other members of the Home are coming forward for instruction in preparation for Baptism. It is the witness of changed lives which is a most powerful testimony of the changing power of the Gospel. I shall never forget the first time I was called upon to address the lepers at a Service many years ago. I had wondered what I could say to them; what message I could give to them. Now it is often they who teach me by their example of Christian grace and charity, patience and forbearance when suffering. It is something that even casual visitors detect and remark upon. And so a leper in the narrow confines of a Leper Home can give his testimony to those amongst whom he lives and those who visit him. What a challenge to those of us who have opportunities to witness in much broader spheres of life and service.



NEVER SAW A CHURCH

In the report of the Bishop's Messengers of Endeavour, Saskatchewan, an account is given of the return journey from camp. The company stopped at a church on the prairie road so that two boys might actually see a real church for the first time in their lives. These two boys came three miles to worship in a log cabin back in the Bush country.

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Sunday School and Bible Classes for Seniors, 10.30 a.m.

The usual programme for the week is as follows:

Monday—Rangers, 7.30 p.m.

Tuesday—Cubs, 7 p.m. Whist Drive on First Tuesday in month at 8.15 p.m.

Wednesday—Brownies, 4.30 p.m.; Guides, 6.30 p.m.; A.Y.P.A., 8 p.m.

Thursday—Willing Workers, 2.30 p.m.; Choir Practise, 7 p.m. and 8 p.m.

Friday—St. Hilda's Guild, 7 p.m.

Saturday—Evensong, 7 p.m., and Preparation for Holy Communion and Confessions.

The most convenient time for Baptisms seems to be 4.30 p.m. on Sundays.

Confirmation Classes will start this month.

Vestry Meetings are on the first Monday in the month.

The Annual Parishioners Meeting will be held this month and notice will be given as soon as the date has been decided upon.

The Annual Willing Workers Bazaar was held in November and was most successful. The opening ceremony was performed again by Mrs. H. M. E. Evans, who has become the unanimous choice of the ladies. The President, Mrs. Pridmore and Mrs. Matthews, received the visitors. There was a very fine display of needlework and fancy articles. The stall holders were: Mrs. J. Findlay and Mrs. J. J. Walsh for the needle work; Mrs. Warring and Mrs. Gregory for aprons; Mrs. Findlayson for towels; Mrs. Dixon and Mrs. S. Horton for home cooking; Mrs. T. J. Jones for miscellaneous; Mrs. Swaffield, white elephant; afternoon tea, Mrs. B. Sharpe, Mrs. W. H. Petherbridge and Mrs. F. Gibbons; bran tub, Mrs. Watson; Mrs. Allan assisted by members of the Girl Guides, candy stall.

The combined effort of the Rangers, Guides, Brownies and Cubs culminating in a Whist Drive resulted in raising the splendid sum of \$60.00.

ST. MARY'S

THE REV. A. ELLIOTT

The W.A. held a very successful tea, home cooking and junior needlework sale at the home of Mrs. Walter Campbell. The day didn't dampen the ardour of the ladies, as they turned out splendidly.

The W.A. will not meet again until January 12th when a good attendance is looked for. Reports will be read, also the election of officers will take place. Don't forget the date!

A.Y.P.A.

The young people recently entertained eight airmen at the home of Mr. and Mrs. J. Ross. It was a very enjoyable evening.

A skating party was held at Bellevue with St. Mark's as guests. They have just organized, so we wish them every success in their endeavors.

December 10th a White Gift Service was held in the church. Members of the congregation attended. The gifts were laid on the Altar steps and on Christmas Eve a number of young people delivered the hamper to the family selected for them by the social service.

Hymn Books have been bought by the A.Y.P.A. for the church. Thanks to them for the splendid work they are doing.

The annual meeting is to be held in the Parish Hall January 15th. A good attendance is looked for, so turn out, please, and help your church.

ST. MARK'S

THE REV. A. ELLIOTT

The friends and neighbors of the parish were

very shocked to hear of the sudden death of Mr. G. Stretton. He was the Vicar's Warden for many years, representative of Social Service and a friend to all. Our deepest sympathy goes out to Mrs. Stretton, Blake and Marjorie. Funeral service was held in the church Monday, December 8th.

The Sunday School held their Christmas Tree Treat in the Parish Hall on December 26th. After a short concert which consisted of songs, solos, recitations, two numbers by Junior Choir, and two plays by senior boys and Y.P.A., lunch was served. A visit from Santa Claus brought a pleasant afternoon to a close.

Carol Service was held on Sunday, December 21st, 1941. Old and new carols were enjoyed by all, choir rendering special anthem.

The President of A.Y.P.A., Miss Joan Cawley, and the Vice-President, Mr. D. Gibb, were installed into office by Miss Doris Pallister, President of Edmonton Council at the evening service on Sunday, December 28th. Special prayers and address were for the Young People.

ST. LUKE'S

THE REV. W. H. HATFIELD

The annual meeting of the St. Luke's W.A. Bonnie Doon, was held December 11th, in the Parish Hall, with a good attendance. Mrs. W. H. Hatfield presiding. The reports of the various officers were read, showing much more interest was taken in the devotional meetings and Study Book and questions. There was also an increase on the financial side. Rev. W. H. Hatfield spoke a few words of encouragement to the members, and expressed appreciation as to what the members had been able to accomplish during the past year and told us to go forward with renewed vigor, in the task that lies ahead of us. It is only by our individual efforts will we be able to help bring in the New Order, that will be brought in after the war is over. To this effect he is willing to start a Study Group in connection with this work when any one interested, either men or women, are invited to attend.

We wish to express to the Rev. W. H. and Mrs. Hatfield our grateful thanks, for the great help they have been to us during the past year and especially with the Study Book, that has been such a joy to us all and for the Question Period.

The following officers were elected for 1942: President, Mrs. W. H. Barker; Vice-President, Mrs. J. Goodwin; Treasurer, Mrs. T. Journeau; Secretary, Mrs. A. Wills; "Evening Star" Girls, Miss Violet Goodwin; J.W.A., Mrs. W. H. Coghill, assistant Mrs. R. W. Ritchie; Little Helpers, Mrs. Eric Smith; Prayer Partner, Mrs. F. Beeby; Dorcas, Mrs. A. Frampton; E.C.D. and U.T.O., Mrs. E. Smallwood; Living Message, Mrs. F. Fazackerley; Flower Fund, Mrs. J. Goodwin; Social Service, Mrs. A. Frampton.

Next meeting to be held on January 8th at 2.30 in the hall.

We regret the report of the Bazaar and Little Helpers' Rally was omitted from last month.

The semi-annual bazaar was held on November 20th in the parish hall with a good attendance. The result was a success both financially and socially. Mrs. W. H. Hatfield received the guests. We were very pleased that Mrs. S. F. Tackaberry was able to be with us, and to officially open the Bazaar, which she did in a very charming manner in a few well chosen words of encouragement in these days of strife and war. She said how pleased she was to be able to be with us at last, as this

was her third attempt to open our bazaar, at other times she had been prevented at the last moment, but she now wished us every success and congratulated the members on their efforts. The hall was tastefully decorated with the Christmas colors and miniature Christmas trees and bells.

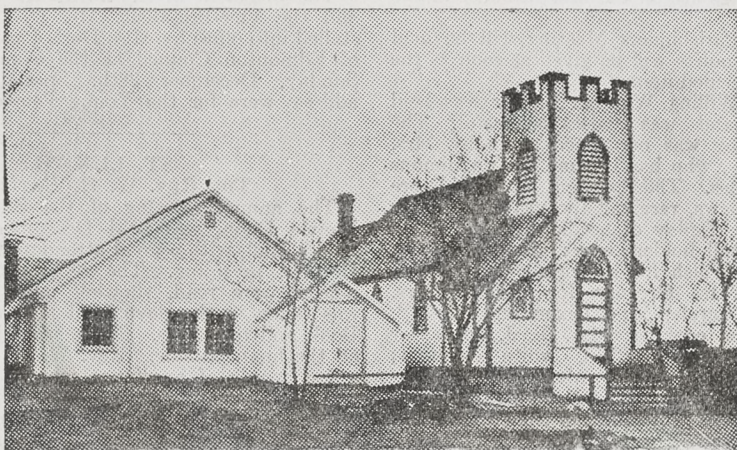
We held our Little Helpers' Rally on October 23rd with a short service held in the church with Rev. W. H. Hatfield taking the service. After the singing of the children's hymn, the little tots proceeded to the Altar to hand in their mite boxes. At the close of the service, they adjourned

with their parents and friends to the parish hall, where Mrs. H. Fishburne, the Little Helpers' Diocesan Secretary, spoke a few words to the little ones and then addressed the mothers, telling them the great part they could play in training their little ones to grow up to work and give to the work of missions and to teach them of Jesus and His love for them. Refreshments were then served to all and each child was presented by the Little Helpers' Secretary with a fancy basket of candy. Our grateful thanks to all those who assisted.

Rural Deanery of Wainwright

ST. THOMAS', WAINWRIGHT

THE REV. L. M. WATTS



Monday, December 8th, was a red letter day in the history of this congregation, when the Bishop was present to open our new parish hall. The programme which was arranged and presided over by the rector, the Rev. L. M. Watts, opened with the singing of the National Anthem and the Bidding Prayer. The rector gave a short address in which he outlined some of the steps which led to the building of the hall. Addresses were also given by Archdeacon S. F. Tackaberry, Canon A. M. Trendell, a former rector, Dr. R. S. Stevens, pastor of the Presbyterian Church, the Rev. A. D. Richard, minister of the United Church, and by the two Wardens. The gratitude of the congregation was expressed by Mr. H. S. C. Smart, Rector's Warden, to Mr. H. Story, architect of Edmonton, who was present at the opening ceremony, and who designed the building and gave freely of his counsel as the work proceeded. Mr. C. G. Forryan, People's Warden, expressed the joy of the people at having such a fine hall. Both Mr. Smart and Mr. Forryan thanked the members of the congregation for their ready response to the appeal for \$500 which was launched in the early part of September. The whole gathering received with applause the news that the objective had been reached.

Letters of greeting were read from the following former rectors of the parish: the Rev. H. A. Clark, West La Have, Nova Scotia; the Rev. H. Assiter, Crystal Beach, Florida; the Rev. P. A. Rickard, Princeton, Ontario; and the Rev. R. M. Boas, Gibbons, Alberta. For reasons of distance and unknown addresses it was impossible to get in touch with other former rectors.

The Bishop, who gave the closing address,

joined with the other speakers in voicing the appreciation of all to the member of the congregation whose magnificent contribution to the building fund had made the actual building possible. The Bishop congratulated the people of the parish and pointed out that the addition of the parish hall to the Church property truly expressed the tradition of the Anglican communion.

After the Bishop had declared the hall open, and before he pronounced the benediction, the people rose and gave three hearty cheers, and sang the Doxology.

Several gifts towards the inside furnishings were spoken of during the course of the evening. A substantial contribution plus the generosity of the local furniture store made possible the purchase of eighty new chairs. A heater has been given and two pictures. The W.A. had all the windows curtained for the opening ceremony. A kitchen stove and a heater have been loaned for the winter.

The opening programme included four numbers by the Junior Choir, songs by Mrs. A. Gray and Mr. J. C. Ford, some original verses written for the occasion by Mr. C. Horne, and violin solos by Mr. A. Adams. Accompanists for the evening were Mrs. A. Boomer, Mrs. R. Greer, Mrs. J. Telford and Rev. L. M. Watts.

A Christmas Concert was presented in the parish hall on Wednesday, December 17th, to a crowded hall. The programme was arranged and directed by Mrs. L. M. Watts, and it included songs, carols by the junior choir, dances and recitations. The programme concluded with the story of the Nativity.

ST. MARGARET'S, BATTLE HEIGHTS

Sunday Services are being continued in this Mission, and we are looking forward to our Christmas Celebration, when our Confirmation candidates will have their first Communion. Seven young people were presented to his Lordship the Bishop in Wainwright on December 7th for the laying on of hands. On the following day some of the members attended the opening of the new parish hall, at which the Bishop spoke words of great encouragement to the gathering there, various clergy also addressing.

The annual meeting of the W.A. took place on the 16th and gave reports of a very successful year, all obligations having been met, and a balance on hand. A new president and treasurer were appointed, the vice-president and secretary remaining the same. President, Mrs. A. Bacon, Treasurer, Mrs. G. Tindall.

The annual congregational meeting is set for January 28th, following the W.A. meeting at the home of Mrs. Adams.

ST. MARY'S, IRMA

We all enjoyed very much the Bishop's visit to St. Mary's on the afternoon of December 7th. Our rector, Mr. Watts, presented three candidates to receive the Laying on of Hands in the persons of Alice Emily Holt, Olive Eira Thurston, and Ivor Thurston. The Bishop's address to the candidates and people was most helpful. Our small church building was well filled on this occasion. Mr. and Mrs. Pryce Jones kindly lent their home for the Bishop to put on his robes, and after the service a reception was held at the home of Mr. and Mrs. Axel Peterson. Members of the congregation were glad to meet the Bishop on his first visit to St. Mary's Church.

HOLY TRINITY, TOFIELD

The Senior W.A. met at the home of Mrs. Sinclair on December 4th with nine members present. After the devotionals and correspondence was read and business attended to the articles for the Bazaar were priced. There was a good display of fancy and useful articles ranging from aprons and embroidery to pillow cases, stuffed dolls and tea cloths, etc. A lovely lunch was served by the hostess—chicken sandwiches and tea. We were glad to have Mrs. Seale of Lakeshore district, with us, especially as it was none too warm a day for driving. The Bazaar held on December 6th was satisfactory and we were pleased with our results.

The Seniors had a goodly display of sewing, home cooking, chickens, etc. and served a very tempting silver tea. Their efforts enabled them to pay the balance of the Apportionment for the year as they took in around \$70.00.

The Junior W.A. conducted the Fish Pond and had some embroidery, crochet and wood work on display and realized \$5.55. The Seniors and Juniors wish to thank all who donated money or articles for sale.

Junior W.A. meetings were held on November 29th, December 10th and December 18th. Dolls were dressed for Social Welfare and forwarded to Edmonton on December 22nd.

A Christmas Party was held at the home of Mrs. J. W. Robinson, on Saturday afternoon, December 13th, for those on the Sunday School roll. Carols were sung, numerous games played and lunch served at 4 p.m. Those present looked very festive in their paper hats and bonnets. After the refreshments gayly wrapped presents were

distributed from the tree. More singing was enjoyed and the happy guests left for home around 5.30 p.m.

Services have been held each Sunday. We were pleased to welcome Rev. Mackie at Evensong on November 30th. During his stay here he was the guest of Mr. and Mrs. Stevens. Mr. Stevens being the Vice-Principal of the local school and before marriage batched with Rev. Mackie at Drayton Valley. Archdeacon and Mrs. Tackaberry kindly came to us on December 7th for 11 a.m. Holy Communion. After the service Mrs. Tackaberry addressed the ladies.

Evensong was held on December 14th. Mr. Robinson took the service and on December 21st at 11 a.m. Archdeacon Tackaberry held a Christmas Service and Holy Communion. The ladies had decorated the church on the previous Friday with spruce, etc., and we thank the Archdeacon for giving us the opportunity of partaking of our Christmas Communion.

Rural Deanery of Metaskiwin

CAMROSE

THE REV. A. WALLIS
Christmas Services

Mr. Stewart superintended the White Gift Service, and many nice presents were received.

The service on Christmas Sunday night was well attended, and the congregation helped wholeheartedly in singing carols of familiar beauty. The choir sang Anthems.

Choral Communion on Christmas morning held a deep significance, God has become so necessary; without Christ in our lives, living in these days of strained nerves and high tension, would be hopeless and fearful.

Perhaps the jolliest side of Christmas this year was the Sunday School Christmas Tree and Party, for only small children could bring that carefree, happy spirit, which once accompanied the Birthday of the Prince of Peace. It WAS a happy affair, the programme having tenderly funny moments and Santa at his best. We were pleased to have the parents, too, and "thank you" to those who were responsible for refreshments.

A New Year thought: someone has written that the best that you can wish for another person is God's Will for them. Do you suppose the Great Artist wants a lot of drab, blundering humans as the "work of His Hands"? No! He wants beauty and swift power, joy and enduring light in each individual.

Marriage—Westley Theodore Smith to Blodwen Menai Parry, on the 17th December.

ST. DUNSTAN'S, BITTERN LAKE

Christmas Day was observed with a Choral Communion Service at noon, and although the congregation was not a very large one, the service was beautiful and hearty.

The annual meeting of the W.A. was held December 18th, at the home of Mrs. J. G. Baker. Satisfactory reports were given by the various officers, the one by the Dorcas Secretary showing that considerable work has been done for Social Service.

During the election of officers the Rev. A. Wallis took the chair, the officers elected being: Mrs. Baker, President; Mrs. Butcher, Vice-Presi-

dent; Mrs. Ochaner, Secretary-Treasurer; and Mrs. Butcher was also elected Dorcas Secretary.

The Sunday School Christmas Party was held in the Community Hall, December 30th. It was a very cold afternoon, but about twenty-two lively youngsters had a very happy time. Games were played, bountiful refreshments enjoyed, and last of all gifts were distributed from the tree. The Sunday School teachers are very grateful to Mr. Chas. Lomas for his very generous contribution towards the tree.

ST. GEORGE'S, KILLAM

THE REV. C. E. F. WOLFF

The Christmas season is upon us and this is a time when many young people who have occupations out of town will be coming home to spend the Christmas holiday with their parents. We are holding a midnight service on Christmas Eve and it is at such a service that it is a real pleasure to see the young people with us again. Someone has made a note that some forty-three persons are now living in Edmonton who belong to Killam, so our loss is Edmonton's gain. No wonder Edmonton is going ahead!

We have enjoyed the midweek services held by the Rev. C. E. F. Wolff in the Church and the services have been fairly well attended. Mr. Wolff has taken the Epistle to the Colossians as a study. The services will be discontinued during the holiday season but will be resumed in the New Year.

The annual meeting of the W.A. was held on the 3rd December and the following were elected: Mrs. Ernest Smith, President; Mrs. J. A. Neely, Vice-President; Mrs. C. Felgate, Secretary; Mrs. W. Halsall, Treasurer; Mrs. Palmer, Dorcas Secretary. The work of the past year was reviewed and the ladies congratulated on the valuable work they had done for the Church.

The Rural of Deanery Vermilion

VERMILION

THE VEN. W. LEVERSEDGE

St. Saviour's W.A. held a very successful sale of needlework and home cooking and afternoon tea was served on the first Saturday in December. During the latter part of November we catered to the "Old Timers' Banquet." A large crowd attended and at both affairs we netted very good profits. K.W.

St. Saviour's Sunday School, on the afternoon of December 27th, held a party in the Parish Hall in honor of Miss Bury, the Superintendent of the Sunday School, who for many years has given much of her time and labor for the children.

A programme, prepared by the students, was very much enjoyed. Lunch was then served. At the close of luncheon a presentation was made to Miss Bury by one of the youngest Sunday School members. Miss Bury expressed her appreciation, and shook hands with all present. Archdeacon Leversedge then presented to Miss Bury and the other teachers, Mrs. Sweezy, Miss Noreen Williams and Miss Jessie Scott, a token of his appreciation for the work they had done during the year 1941. Games followed and the merry party ended with the Sunday School members forming a circle around Miss Bury and singing "For She's a Jolly Good Fellow." Then "Auld Lang Syne" was sung, and lastly "God Save the

King." Miss Bury is one of the oldest and most beloved Church members, and we all hope she may continue to enjoy the happiness the world has in store for her. J.S.

A happy band of "Little Helpers" of St. Saviour's Church held their annual party at the home of Mrs. K. Lambert on Wednesday afternoon, November 26th. The regular order of service was followed led by Archdeacon Leversedge.

There were seven somewhat noisy Little Helpers present, accompanied by their mothers, and while they were usually intent on varied interests, they were unanimous in wanting to sing "Jesus Loves Me" when given their choice of hymns. The contents of their mite boxes were presented and the Archdeacon told the kiddies of the Indians and their children at the Anglican Frog Lake Mission.

The jolly gathering of little folk was completed by several games, after which a lunch of all the good things children like was served by Mrs. Lambert, assisted by Mrs. W. Leversedge. Members of the "Little Helpers" present were Bryan and Arthur Garland, Tommy English, Stewart Cooper, Karen Barwick, Shirley and Robert Taylor. M.C.

THE CLANDONALD MISSION

THE REV. F. A. PEAKE

As so often seems to happen just before Christmas the weather took a distinct turn for the worse and we had almost a foot of snow. In spite of this handicap our services were well attended. On Christmas Eve instead of the usual midnight Eucharist we had a Carol service at 8 p.m. During this a few lesser known carols were introduced. The same order of service was repeated at Derwent on St. Stephen's Day. In connection with this latter service we were very grateful to Mr. and Mrs. G. J. Algot for the use of their home. Unfortunately, a similar service at Irwinville planned for Christmas Day had to be abandoned because of impassable roads.

We have been very glad to welcome two visitors to take part in the Christmas services. On the Sunday after Christmas we had the Rev. S. G. West, Itinerating Priest, who took our Celebrations at Clandonald, Landonville, and Irwinville. We have also welcomed Mr. R. B. Crowder, a senior student of Emmanuel College, Saskatoon. In addition to preaching at some of the services he was kind enough to deputise at the organ for the others. We might also mention that he was seen helping to push the Vicar's recalcitrant car on the way back from an evening service at three o'clock the next morning.

The Sunday School at Clandonald had their Christmas Party on December 28th in the Railway Station waiting room and, judging by appearances, thoroughly enjoyed themselves. Our sincere thanks are extended to Mrs. Hollinbeck, Miss Kay Free, and to all the others who helped.

Holy Baptism—Myrna May Turner, December 7th.

Burial—Christian Anderson, 89, December 20th.

Holy Matrimony—Hercules Arnold Turner and Dorothy Meretta Springsteel in St. Mary's Church, Clandonald on Christmas Eve.

GRAND CENTRE MISSION

On November 11th, Armistice Day, a dinner and dance and rummage sale was held in the hall, results of which were indeed excellent. Expenses were about \$20.00 and the Church funds were richer by \$100.00 clear. The numbers attending were very satisfactory and kept the ladies very

busy serving dinners. We thank all who gave so liberally of their foodstuffs and time and real hard work, and we also thank the people who turned out in generous support of the occasion. A very happy time was enjoyed by all which in turn helped greatly towards our church building fund, this is of course as it should be, generous working and giving will always be Blessed of God. Advent Services were well attended, and the message of our Church calling us to Repentance and preparation to meet the Saviour, was received, and more than one soul is known to have acted upon the call. For all these things we return thanks to God.

On December 23rd we received Rev. R. Boas, who came to us by the kindness of our Bishop, to bring Holy Communion at Christmas time. We are sorry to have to repeat that very very few availed themselves of the opportunity. There were various reasons for this that might seem worthy as excuses, but surely there is really no excuse for our being absent at Holy Communion, especially at the Great Festivals and in this district were the opportunity is so seldom possible. I think we must be willing to deal severely with ourselves in this matter. We hope however that another time, we shall be given more time of notice of a Priest coming, also that our people will learn to value Holy Communion above everything else, and be willing to endure whatever is necessary in order to be present even at short notice.

The deep sympathy of all our church family and others was extended to Mr. and Mrs. Garden and family, also other relatives when Mr. Garden's mother passed into the Paradise of God on Tuesday morning, December 23rd. The funeral service was held at Grand Centre on Saturday, December 27th, with many in attendance. Mr. and Mrs. Garden were happy to have their son, Pte. George Garden, home on leave from Halifax during this time. We all wish George, Godspeed when he leaves to return to duty shortly.

This funeral was the first held by our church in Grand Centre, and owing to there being no cemetery as yet, the deceased was buried in our church acre.

On December 26th Evensong was sung at 3 p.m., at which some 140 attended. Many were absent this year for various reasons, and were greatly missed. All expressed joy in again being privileged to join in another Christmas service to sing these grand hymns and carols which help bind together the whole Christian world, so necessary at this critical time. After service a Christmas tree was unloaded and old and young alike enjoyed the gifts that came to them in memory of the Great Gift of God to the world on that first Christmas Day. Our special envelope offering and open collection at this service was indeed a sign of thankful hearts, and brought joy in turn to both our Lay Reader and others responsible for church building expenses. \$124.00 was offered to God at this service, only two envelopes coming from outside our district.

Our Christmas dance was very well attended indeed altho' much anxiety was felt at first in obtaining music. We are grateful to Messrs. Trail, Guthrie and Glimpse, also Mrs. Rhyason for so kindly supplying the necessary music, when it was found that no orchestra could come to us. Local talent proved quite satisfactory and good music was enjoyed for some seven hours of dancing.

On Sunday, January 4th, there will be a service of Evensong, and the annual meeting of St. Margaret's Guild at the home of Mrs. H. J. Ayers. At this meeting plans for our church work up until

our picnic in July will be discussed, and arrangements made to look after various needs for the Sanctuary of our new church.

We rejoice to be able to report that thanks to the push and effort of Mr. L. Gagon and fellow-workers our church went up as far as shingling the roof very quickly, but of course extremely cold weather prevented further work. We expect to hold our Palm Sunday services in the new building.

Confirmation Classes are expected to start in April next year, and it is hoped that many will take this opportunity to receive instruction in our Holy Faith and confirm their Baptismal vows before our Bishop, becoming full members of our church, entering upon a new life strengthened by God's Holy Spirit in His Sevenfold Gifts.

Our prayers go with our soldiers from this district who leave for duty shortly, and also with Wladycck and George Hoborenko and Carl Rolison who leave to join the R.C.A.F. in the New Year. Let us enter the New Year refreshed by this Holy Season and like the Wise Men, changed, through having visited the Manger Throne of our Saviour.

Rural Deanery of Pembina

EDSON AND ST. PAUL'S MISSION

We were delighted to have a visit from Mrs. Tackaberry on the 28th of November. It brought fresh inspiration to us all. There was quite a good turnout of the W.A. in the afternoon and later of the Intermediate and Junior Girls' Groups. In the evening, Mrs. Tackaberry met the officers of the W.A. and other groups. We do appreciate these visitors from the outside who bring to us fresh life, interest and feeling of unity, by connecting us in thought and spirit with larger conferences and other small units. There is nothing more securely binding for human beings perhaps than this unity of faith, work and purpose.

We deeply regret Mrs. Chamberlain's ill-health and hope that she may feel the benefit of this enforced rest.

This has been a sad and queer Christmas for us with no service on Christmas Eve. We can only hope that the experience will not be repeated.

The Sunday School gave us a splendid concert on the 22nd. Mrs. Elliott's unremitting efforts were rewarded with a good audience, a very successful entertainment and real appreciation, voiced for us by the Rev. A. de V. Hunt, who acted as announcer. It was especially interesting to have as visitors the Moose Lodge Sunday School. These country children have been taught and trained by Mrs. Marshall, with the aid of the local teacher, and their rendering of a children's hymn was greatly to be commended as they have had no accompaniment whatever! The occasion of the concert was the first time they had sung to a piano! Cheers for Mrs. Marshall, who voluntarily undertook this Sunday School work in her district. This may give other people ideas.

Greetings to other Branches, and good wishes for renewed effort in what may be a difficult year for us all.

On the 1st of November the W.A. held their winter sale of work, and enjoyed a very successful afternoon. They hope to assist in repair work to the church ceiling, which will help in the heating of the building.

Rev. W. deV. A. Hunt of Jasper is holding a

service each Sunday now in St. Catherine's Church; a meeting of the parishioners having been held on November 2nd after Evensong to discuss the matter. There will be a Celebration of Holy Communion at 9 a.m. on alternate Sundays, and Evensong on the other two. We hope that our congregation will appreciate this great effort on Mr. Hunt's part and respond accordingly. The Junior Choir have been joining with the Senior Choir at these services, which has been a great assistance with the singing. It would seem to be evident by the packed church at the first of these Communion services that there is a very real spiritual hunger and thirst among us often unrecognized in a time of plenty.

We have two good girls' groups going now. The Intermediates are working on a play, and the Juniors are about to blossom out in green jerkins, as a species of uniform on which they may affix prospective badges. These Junior groups deserve all the encouragement they can have, and their leaders our real gratitude.

Margaret Dobson, well known in this parish from her childhood, has gone with a band of nurses to South Africa, on War service. All our good wishes go with Margaret, wishing her a safe voyage and happiness in her future work.

COAL BRANCH MISSION

REV. L. A. BRALANT

The past month has been full of activity. At Cadomin old and young have been busy in the various organizations and a word about each will not be out of place.

The Willing Workers held their annual bazaar and tea in the community hall on December 6th, and the splendid result of nearly \$140 is a slight increase on last year's effort. The ladies in this group also sent twelve bales of clothing and toys to the Social Service Council in Edmonton. A special word of thanks is due to Mrs. Johnson, our president, whose skilful handwork earned nearly \$20 during the year which was donated to be used for the purchase of a kneeler for the communion rail.

The Boys' Guild, started this winter, has a membership of about ten boys and the weekly programme varies to retain their interest. Some of these boys deserve a word of praise for their help in the choir at the Christmas Carol Service on December 21st. We hope they will continue in the choir.

Our Christmas services were very inspiring and there were record attendances at Cadomin and Mountain Park. The young people's choir at Mountain Park had been trained by Mr. Evans, the school principal, and was a real asset in the service on Sunday afternoon. Soloists were Dilys Griffiths and Agnes MacLeod, and Mrs. Parker rendered valuable help at the organ. The choristers had made themselves surpluses which greatly added to the dignity of the service. Some of the choir sang again at the Communion service on Christmas Day.

St. John's Church, Cadomin, had been beautifully decorated with fir and pine sprigs and the tall illuminated Christmas tree won the admiration of all. The children's choir sang very sweetly, especially the beautiful carol of Christina Rossetti, "In the Bleak Mid-Winter." Friends at Mountain Park had kindly loaned us surpluses for the boys. Wilian Docherty, Bill Chadwick and Master David Edwards contributed solos. The Christmas communion at Cadomin was not as well attended as it should have been which is regrettable

on the occasion of a major festival of the Christian year.

At **Mountain Park**, the annual meeting of the W.A. was held at the home of Mrs. Godby. Mrs. Phipps was elected president, and Mrs. Price as secretary. We are happy to note the recovery of Mrs. Faulkner, after her recent illness.

At **Luscar**, we are confronted with a real problem—the church building which is gradually disintegrating. We hope to find a solution to this when the annual meeting is held in January.

As the New Year dawns we approach it perhaps with a little fearfulness—a fear of what it may bring. We shall enter it unaccompanied by many, who, in the year that has gone, have passed on. With the clouds of conflict spreading more and more over the earth, we look furtively for light in the gathering darkness. But we must enter it unafraid, for our hope is in Him Who is "the Bright and Morning Star"—"the Light of the World"—"the Sun of Righteousness." From Jesus there may stream into our darkened hearts the life-giving rays of the sunshine of His love. It is for us to love Him more dearly and follow Him more nearly.

"Tis Jesus the first and the last,
Who shall guide our spirits safe home.
We'll praise Him for all that is past,
We'll trust Him for all that's to come."

On going to press, we are shocked to hear of the sudden death of "Bert" Ince, who died as the result of an accident while serving in His Majesty's army in Vancouver. The news, coming two days before Christmas, was an added shock to Mrs. Ince and her children, and to them all we extend our deepest Christian sympathy.

THE WABAMUN MISSION

REV. COLIN CUTTELL

What with the two confirmations, the Nativity play, and the preparations for Christmas services, December was an active month.

At **Duffield** on the 10th, the Bishop confirmed the following candidates: Ivor Gardener, Thomas Rowe, Jr., Charles Rowe, and Lorna Rowe. Dr. Barfoot's address on "The Family and the Church" was characterized by simplicity with forcefulness. The Church must show to the world, he said, the characteristics of the true family, and there must be true family life behind the Church's membership.

Following the confirmation, a fine copy of the French Academy pasterpiece, "Go ye into all the World"—expertly framed by Mr. T. H. Morgan, was dedicated as a Memorial to Airmen who have given their lives in the service of their country; and in particular, to the memory of LAC Reg. Henry, a greatly beloved member of St. Matthew's congregation. The Bishop also dedicated a beautiful brass plate in memory of Walter Tyrrell. Many members of the family were present.

On Thursday, December the 11th, the Bishop made some visits in the Wabamun district and that evening presided over a Confirmation at St. Peter and St. Paul's Church, **Evansburgh**, when the following candidates were presented: Marguerite Maddock, John Maddock, David Maddock, Frances Maddock, Arthur Kidner, Winnifred Milner, Jessie Selkovitch and Mary Selkovitch.

The annual Nativity play was given in the parish hall on the night of Monday, December the 22nd, to a large and reverent audience, gathered from all parts of the lakeshore.

Mr. Henry Attack was again the organist. Much credit is due to the stage technicians, Gordon and

Oscar Skutle, who excelled with their lighting effects, and our special thanks go to Mr. Harold Anderson, whose school choir earned the praise of Mr. Attack.

Changes in the production were of a minor character. The most notable variations was the singing of the "Magnificat," by Vivienne Bamber, who played the part of the Blessed Virgin Mary,

and who also sang, "Sleep, Holy Babe," in the first scene of the Nativity.

The round of Christmas services began at Tomahawk at 11 a.m. on Christmas Eve. The services throughout were well attended, notably at Wabamun, where we celebrated the midnight Mass and at which a good number of Orthodox friends were present.

Clergy List

Bishop:

THE RT. REV. WALTER FOSTER BARFOOT, M.A., D.D.

Name	Address
The Ven. S. F. Tackaberry, M.A., D.D., Secretary-Treasurer.....	11717 93rd St.

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Rev. Canon A. McD. Trendell...10523 99th Ave.

Holy Trinity

Rev. N. J. Godkin, Priest-in-Charge.....
Rev. W. Edmonds.....11146 91st Ave.

Christ Church

Rev. E. S. Ottley

St. Faith's

Rev. W. M. Nainby.....11614 97th St.

St. Stephen's

Rev. J. C. Matthews.....9537 109th Ave.

St. Peter's and Good Shepherd

Rev. R. S. Faulks

St. Mary's and St. Mark's

Rev. A. Elliott.....11230 66th St.

St. Luke's and St. John's

Rev. W. H. Hatfield, Rural Dean....9014 85th Ave.

St. Paul's

Rev. F. Baker.....10718 126th St.

Gibbons

Rev. R. Boas.....Gibbons

RURAL DEANERY OF VERMILION:

The Ven. W. Leversedge, Rural Dean, Vermilion.

Mr. O. R. Hunt Frog Lake

..... Vegreville.

Rev. F. A. Peake Clandonald

..... Kitscoty

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Rev. C. E. F. Wolff Sedgewick.
Rev. Geo. Mackey Winfield

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Rev. Colin Cuttall..... Wabamun.
Rev. L. A. Bralant..... Cadomin
Rev. Vincent Cole Mayerthorpe

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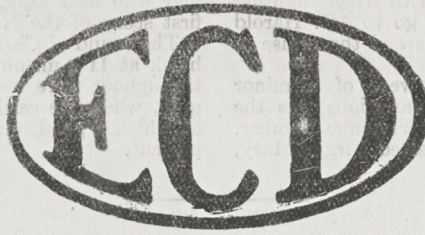
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